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# CHINA AND FORMOSA

A MOUNTAIN PASS SOUTH OF AMOY. [*Frontispiece.*

# China and Formosa

## The Story of the Mission of The Presbyterian Church of England

WITH

*MANY ILLUSTRATIONS*

*PREPARED FOR THIS WORK*

AND

*FOUR MAPS*

BY THE

REV. JAS. JOHNSTON

A Former Missionary

AUTHOR OF "A CENTURY OF PROTESTANT MISSIONS," "A CENTURY OF CHRISTIAN PROGRESS," SECRETARY AND EDITOR OF THE REPORT OF THE CONFERENCE ON MISSIONS OF 1888, ETC., ETC.

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# PREFACE.

IN writing the history of the Mission of the Presbyterian Church of England during the last fifty years, at the request of several of its Missionaries, and with the approval of the Committee, my great aim has been to bring the remote near, and to make the strange familiar. To do this I have endeavoured, by descriptions of the country and its people, to bring the field of labour, and the nature of the work, before the minds of our people at home, and by allowing the Missionaries to tell their own tale of difficulties, trials, and sorrows, and of triumphs, encouragements, and joys, in their own words, to bring them near to the hearts of all interested in the progress of the kingdom of God in heathen lands.

In this my chief difficulty has been the modest reserve of the Missionaries in all that was personal. Their sole desire seems to be to tell only what God had done in the conversion of sinners, and

in building up the Church. Their sorrows they too often bury in their own breasts, and they prefer to speak of the joy in the presence of the angels rather than in the depths of their grateful hearts.

To overcome the disadvantage of this extreme reticence, I have ransacked the pages of fifty Reports of the Committee, and as many of the Synod Records, and fifty yearly volumes of *The Messenger and Gospel in China*, with their six hundred monthly numbers, and have carefully culled out such portions as will give a realistic account of the work of the Mission during the last fifty years, a task much more difficult than if the story had been all my own composition. When inserting extracts from letters—for they are very rarely given at length—it was needful to introduce them with a few prefatory words, to make the reader feel as if the writer was his or her own correspondent; but they have not been followed up with moral reflections nor irritating repetitions.

Knowing how much the eye assists the mind and affects the heart, I have spared no trouble or expense to secure the best and largest number possible of illustrations, and to have them produced in the best possible style. All have been prepared for this volume; even where two or three have appeared before they are reproduced from better blocks. I beg to acknowledge, with many thanks, my obligations to the friends who

have so kindly helped by lending their photographs, without which the book would have lost so much of its interest. For permission to make blocks from the maps, I am much indebted to William Carruthers, Esq., who had spent much labour in getting them prepared for the Committee. Though the book and maps are by different hands, only a very few words are differently spelled.

The likenesses of Missionaries have been a source of much anxiety and trouble, and are far from being what I would desire. It was found impossible to get all, although they were written for a year ago. Many are left out whom it would have been a pleasure to have inserted; and I must ask to be excused by some whose likenesses are inserted without permission being received. The great purpose in printing them is to enable those at home to know and pray for the labourers in the field with more intelligence and sympathy. The difficulties in the way of getting any large number of likenesses of Chinese pastors or preachers in a satisfactory form was found insuperable. Those introduced are far from satisfactory.

No attempt has been made in the following pages to defend Missions from the attacks which are so often made by those who know little or nothing about them. The Mission of the Presbyterian Church has no need of arguments in its defence. The facts in its history are its sufficient apologia.

Is it said that conversions are few? We can point to the number of members of the Church, the number of Churches and Stations, the wide spread of the knowledge of the Truth; and ask if greater results are obtained in Missions to the masses at home. Is it said that the converts are not genuine? We can point to the transforming power of the Gospel in thousands of instances in which the members of the Church are "living epistles," known and read of all men, the heathen themselves being judges. Do men say that the converts are influenced by sordid motives—that they are rice Christians, fed and kept by the Missionaries? We again point to the facts recorded in these pages by the most competent witnesses, who tell us, giving name and locality, of the privations and persecutions and martyrdoms endured with patience and meekness by men who had everything to lose and nothing to gain in this world by professing themselves Christians. We might also refer to the Treasurers and Auditors of the accounts of the Mission, who would prove that no funds are available for the bribery or support of converts; even those employed as agents of the Society get very small salaries. Many could largely increase their income by secular employment. Finally, it is said that it is wrong to send so much money abroad for the conversion of the heathen when there is so much to be done at home. We can

point to the Presbyterian Church of England in its relation to the Mission in China. At the time it was struggling into a new life, its first impulse was to send a Mission to the heathen, and the result has been, as seen by the last census, that that Church has made more rapid progress during these fifty years than any other denomination in England. There is no doubt that her Mission has been the source of prosperity, as well as a sign of life.

In writing these pages I have not entered on formal arguments for increased efforts and greater liberality for the extension of the Mission, much as these are needed. I have left the facts to speak to the minds and hearts of the readers, and I now make no appeal to pity for the perishing, nor compassion for the suffering. I only call attention to the fact that the Church has a Mission which has proved its efficiency, and has been owned of God. Loyalty and love to Christ are the great argument and motive for Foreign Missions. The *Missionary spirit* in the Church of Christ is just the *Christian spirit* in relation to those outside the Church, and to the command of the Saviour, "Go ye, and make disciples of all the nations."

The pronunciation of names and the sound of letters we need scarcely allude to. All needless refinements have been avoided. The only exception to the ordinary sound of the letters of the

English alphabet is in the sound of the vowel *i*, to which has been given the power of the Continental *i*, or the English *ee*, as it is now the universal custom in Oriental names.

The indication of nasal sounds has not been attempted, as they could not be produced without instruction and long practice. The familiar name of our first Mission station, Peh-chuia, or, as it should be written, Peh-chúi-îa$^{n}$, should be pronounced with a musical rising inflection on the last syllable, accompanied by a powerful nasal twang, which could only be produced by the uninitiated by pinching their nose with the thumb and forefinger while emitting the strange sound, an action which would be at once unpleasant to the speaker, an insult to the hearers, and disrespectful to the village. As for the eight tones, the marks for them have been ignored for a similar reason.

In sending forth this volume I am deeply conscious of its imperfections; but having done my best, I leave myself in the hands of friendly critics, and commend the book to the favour of God, with the earnest prayer that it may, through His blessing, be the means of bringing the Mission and the Missionaries in China very near to the intelligence and the sympathies of the Ministers, Office-bearers, and Members of the Presbyterian Church of England.

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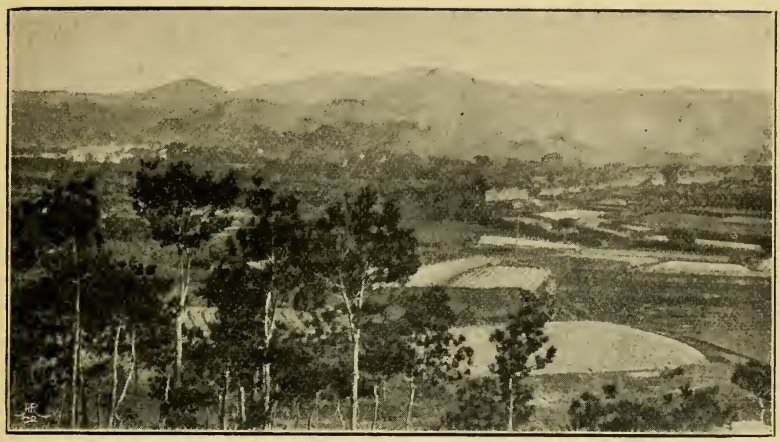


A PLAIN IN CHINA, NEAR AMOY.

# CHAPTER I.

## *ORIGIN OF THE CHINA MISSION OF THE PRESBYTERIAN CHURCH OF ENGLAND.*

THE year 1836 witnessed the resurrection of the Presbyterian Church of England. For many a long year she had been without any complete organisation. There were some half-dozen Presbyteries scattered over the country, with no General Synod or Assembly to govern the whole, and only a loose connection with the Church of Scotland, which had no jurisdiction south of the Tweed. England was to her a foreign country, so that the Presbyterian Churches there had neither legislative nor executive ecclesiastical government, nor an organised unity. The ministers of the Churches were trained in Scotch colleges, and the General Assembly of the Church of

Scotland was looked up to with reverence and affection as the parental head, though destitute of control over her children. This went on smoothly enough so long as the Churches slept under the soporific influence of the *moderatism*, or what in England would be called *deadness*, of last century; but when religion revived in both countries, English Presbyterians became restless under this absence of the characteristic feature of the ecclesiastical system, and began to aspire to a larger life and a nobler work as a Christian Church.

In that memorable year 1836 the Churches in England, after friendly consultations with the leaders of the Church of Scotland, such as Chalmers, Buchanan, Candlish, Sir Harry Moncreiff, Mr. Dunlop, and others, resolved to assume the responsibilities of independence and the privileges of manhood. They parted as sons from the Church of Scotland, the mother of most of them; set up their own ecclesiastical establishment, allied by sacred bonds to the Presbyterian Church of the seventeenth century; claimed the creed of the Westminster Assembly of Divines as their inheritance, and brotherhood with the two thousand martyrs who were driven from the pulpits of the Church of England in 1662 as their birthright. At first there was a desire to have an English Synod, as an integral part of the Church of Scotland; but this being found impossible, it was resolved to establish an ENGLISH PRESBYTERIAN CHURCH, independent of, but on friendly terms with, sister Churches in Scotland, and to revive the traditions of the Westminster Assembly of Divines, and the ancient

ecclesiastical form of government, of which the English Constitution is the political development.

It was a bold and noble deed, worthy of their Presbyterian ancestry. There were only two Presbyteries with twelve congregations who took part in this first Synod in 1836. But in 1842, when the work was consummated, there were six Presbyteries, with the representatives of sixty-four Churches, who attended the Synod—a small Church, but it was composed of men of faith; and the blessing of God has so crowned their work, that in little more than half a century the congregations have multiplied to 304, with accommodation for 158,000 persons, of whom 70,000 are communicants. This increase is partly due to incorporation with the United Presbyterian Church, but chiefly to the rapid increase of members and congregations.

This small body, just risen from the ashes of the Presbyterianism of the seventeenth century—which had practically perished, first, under the persecutions of the Stuarts, and second, from the more deadly influence of Arian and Socinian error, in years of peace and worldly prosperity, after the Revolution—formally declared its independence in 1844, as the English Presbyterian Church, and at once began to equip itself with the full organisation of a living Church. The first proof of its vitality was an interest in Mission work, both at home and abroad. Its ancestors in 1662 were called upon to be *martyrs* for the truth; the Church of 1844 was privileged to be the *herald* of the Gospel. In the earlier years, contributions for Foreign Missions were

sent to the Church of Scotland; on the declaration of independence, it was at once resolved to start Missions of its own to both Jews and Gentiles.

## The Choice of China as a Mission Field.

In the year 1839 that unhappy war with China commonly called the "opium war" began, and resulted in five ports being opened for commerce and for the residence of foreigners. From the first the deepest interest was felt in the war and its issues by all Christians in this country. For half a century the Church had been praying that the wall of exclusion from that vast kingdom of darkness might be thrown down; now, much as the war and its occasion were deprecated, many hoped and prayed that it might be overruled to throw open some gate by which the Gospel might enter that country. These prayers were answered through no intention on the part of our Government. Not a word was said about the permission for Missionaries to enter the opened ports, or for the toleration of Christianity. This was brought about by those who would gladly have had Protestant Missions for ever shut out. The French Government, at the instigation of the Jesuit Missionaries, got a clause inserted in their treaty granting permission for Roman Catholic priests to enter the country, and toleration for their converts. They used terms *which confined that toleration to Roman Catholics*, but happily the English treaty contained a clause securing to our Government

any conditions which might be granted to any other nation in any future treaty. This "Favoured Nation Clause," as it is called, had no direct reference to religion, but its general terms covered Christianity as well as commerce. Thus did God, in answer to prayer, make "the wrath of man to praise Him, and restrained the remainder thereof."

We thankfully call attention to the fact that, though the opening of China to the Gospel was the *result*, it was in no way the *object* of the war. It formed no part of the policy of English statesmen, who thought only of the extension of commerce, and what they considered the maintenance of the honour of their country. "It was the Lord's doing, and it is marvellous in our eyes."

But not only was *China* opened by prayer; the Mission of the *Presbyterian Church* to China was the answer to special prayer, in England, and in Scotland from whence we were to derive so many of our Missionaries and so much material help. In England some of the members of the Church were connected with China by commercial relations, which they desired to repay by religious benefits, and many more took a special interest in the great field for missionary effort, and prayerfully sought to share in its evangelisation.

## Sympathy in Scotland.

In Scotland, when the Free Church was formed in 1843, there were many who longed to extend the Missions of that Church to China, which had so

recently been opened. This was found impossible. The entire Mission staff of the Established Church had thrown in their lot with the Free Church, which felt bound in honour to maintain them and their Missions; so that further extension was impossible. This led to prayer for some other way of attaining their object. Among those so interested were some old members of the Presbyterian Church of England, such as Mr. and Mrs. Barbour of Bonskeid, Mr. Donald Matheson, and others, who made it the subject of private and united prayer, that the old Church of their affections might be led to make China the sphere of their new Mission. That the feeling in favour of a Mission in China was deeply felt is proved by the wide and generous sympathy shown when Mr. Barbour started a Society in Scotland as a branch of the Mission of the English Presbyterian Church. He not only secured the entire approval of the leaders of the Free Church, but a liberal response to his call for funds. A little incident illustrates the depth of this interest. A poor man in the island of Arran called on a minister of the Free Church who had been pleading the cause of their Missions, and told him how he had been praying for a Mission to China, and offered him a pound, which he had saved from his scanty earnings, for that object. When told that the Free Church had no Mission there, he sorrowfully retired, and continued his prayers, adding meanwhile to the little store. Some years after, Mr. William Burns was evangelising in the same island. The good man went to him, and told how he had been

praying and laying up money for a Mission to China, and asked him to take his little savings. Mr. Burns took the money, promising to give it to some China Mission, saying, "Who knows but that I may be there myself yet?" This utterance was prophetic, and from the part which this remarkable man had in the formation of the Mission in China, an account of its origin would be incomplete without a notice of that great evangelist of the nineteenth century.

## The First Missionary.

William C. Burns was the son of one of the most godly ministers of the Church of Scotland, one who took a lively interest in Foreign Missions and in the revival of religion, when Missions and revivals were looked down on by Christians generally. His mother, who took an active part in the formation of the character of the children, was a woman of deep piety and intense earnestness. All the family grew up decidedly religious, except William, who showed no signs of a gracious disposition in his youth; sport and money-making were then his aims in life, and it was characteristic of his tenderness of conscience after his conversion, that he scarcely ever indulged in even innocent amusements, lest they should become a snare, and dreaded the handling of money, of which he would scarcely keep enough about him for necessary uses.

At seventeen he chose the profession of law, as the

best way of growing rich, for one who had no capital to start with, and when he left home to be *articled* to his uncle in Edinburgh, his family felt that he had chosen the world as his portion. He had not been long away, when one night, having walked from Edinburgh, a distance of thirty-six miles, he stepped into the Manse of Kilsyth, to the surprise of his mother and sisters, who were at home, with a more solemn expression on his face than was usual with him. Standing with his back to the fire, he looked at his mother and said, "Mother, what would you say to my becoming a minister after all, as you have always wished?" We need not describe the joy of the mother, and of his father, on his coming home, at this answer to many prayers. He was at once sent to finish his college course in Aberdeen, where he distinguished himself as an earnest and able student. He then studied theology in Glasgow for five years—a year longer than the usual time. During his theological course, he had taken much interest in Missions, and was a member of the Missionary Association. Before he left college he had devoted himself to the life of a Missionary to the heathen.

In 1839 Mr. Burns was licensed to preach the Gospel, and was accepted as a Missionary of the Church of Scotland to India. But a higher authority had determined otherwise. Before arrangements were made for his departure, he was called of God to do at home a work which upset the monotony of religious life in Scotland, with the shock of a spiritual convulsion, like that on "the Mount of God" when "the Lord passed

THE REV. W. C. BURNS AND MANSE OF KILSYTH.

by." And not in Scotland only: it was felt in the north of England and Ireland, and away in Canada, and eventually in China just before it burst forth in America and returned to Scotland with renewed power on Mr. Moody's first visit.

### The Revival in Scotland in 1839.

It was in the month of July of 1839, when Mr. Burns was only twenty-four years of age, that this great work began. He had been induced by the Rev. Robert Murray McCheyne to take his place in St. Peter's Church, Dundee, while he was absent on his Mission to the Jews in Palestine. Mr. Burns had gone to assist his father at the Communion season in Kilsyth, when three or four days were devoted to religious services. On the Sabbath evening he gave a very solemn address, when he and the people were much moved. For some time before Mr. Burns had been enjoying peculiar fellowship with God, and the more earnest Christians in his father's congregation had been intensely earnest in prayer for a blessing. At the close of the sermon on Sabbath evening, Mr. Burns intimated that he would preach again on Tuesday morning at 10 o'clock. He tells us: "I felt such a yearning of heart over the poor people among whom I had spent so many of my youthful years in sin, I intimated that the meeting would be in the market-place, in order to reach the many who absented themselves from the house of God, and after whom I longed in the bowels of Jesus Christ."

The meeting on Tuesday was the commencement of the great work of grace. It was held in the church, as the weather was unfavourable for the open air. The crowd was great, and the utmost solemnity prevailed while Mr. Burns expounded the text, "Thy people shall be willing in the day of Thy power." Many were in tears, weeping silently; but when he applied the truth with power to the hearts and consciences of his hearers, the effect was indescribable. The cool-headed Scottish audience burst into a tempest of emotion beyond all control.

"They broke forth," as Mr. Burns records in his diary, "simultaneously into weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. The appearance of a great part of the people from the pulpit gave me an awfully vivid picture of the state of the ungodly in the day of Christ's coming to judgment. Some were screaming out in agony; others, and these strong men, fell on the ground as if they were dead; and such was the general commotion, that after repeating for some time the most free and urgent invitations of the Lord to sinners (as Isa. lv.; Rev. xxii. 17), I was obliged to give out a Psalm, which was soon joined in by a considerable number, our voices being mingled with the groans of many prisoners sighing for deliverance." He adds:—

"To my astonishment, during the progress of this wonderful scene, when almost all present were overpowered, it pleased the Lord to keep my soul perfectly calm. . . . Indeed I was so composed, that when, with a view of recruiting my strength for labours still in view, I stretched myself on my bed on going home, I enjoyed an hour of the most refreshing sleep, and rose as vigorous in mind and body as before."

It is not our work to follow the course of the young evangelist for the next eight years, before he went to China ; suffice it to say, that for years the richest blessing rested on his work. In almost each place he visited—in Dundee, in Perth, Aberdeen, Edinburgh, and many places in Scotland ; in Ireland, the north of England, and Canada—the Divine favour rested on his ministry. The outward manifestations did not always appear, nor were they of themselves desired ; but many "were added to the Lord," and the fruit of holy living testified to the genuineness of the work and the thoroughness of the change in some of the worst characters in the towns he visited. It was observed for many years after that revival that the converts of William Burns were to be found in every quarter of the globe, and wherever they went they were known for the earnestness of their piety, and their usefulness as members of society.

## Mr. Burns Offers Himself for China.

The guidings of Providence by which Mr. Burns was led to become the Missionary of the Presbyterian Church to China are striking and instructive. He tells us in his diary that "after the Disruption in 1843 I found my heart very much drawn off from the home field, the days of God's great power by me seeming to be in a great measure past." At the request of friends he went to Ireland, and spent two years in Canada with much success in his work, and might

have remained there for the rest of his days. In 1846 he returned to Edinburgh, and renewed his offer to go to India in connection with the Missions of the Free Church of Scotland, but found that there was not a vacant post, and the state of the funds would not allow of extending the Mission.

At this very time, we are told, "while he and others were actually conversing on the matter," a letter came from the Rev. James Hamilton (Convener of the English Presbyterian Missionary Committee), addressed to Dr. James Buchanan, making earnest inquiry, whether he could point to any minister or preacher in Scotland who might be suitable to go as their first Missionary to China, seeing they had contemplated this Mission for more than two years, but had as yet been disappointed in finding a suitable agent. Dr. Buchanan wrote back, mentioning Mr. Burns's name among some others. Shortly after a letter came from Mr. Hamilton, asking Mr. Burns to accept of the appointment. This he felt at first reluctant to do, and told Mr. Hamilton that he would consider the matter, but not to trust to him, but to look out for another. The next he heard was that the Committee were so discouraged, that they had drawn up their report, recommending the Synod to abandon China and choose some other field. This had the effect of deciding Mr. Burns to go to China, but instead of writing he resolved to go to the Synod and offer himself in person. On his arrival in Sunderland, he found that the Synod had refused to accept the recommendation of the

report, and had ordered the Committee to draw up another. When Mr. Burns, in these circumstances, presented himself, he was at once accepted as sent of God. In this we cannot fail to see the answer to the prayers of the Church, and of the friends in Scotland. Mrs. Barbour of Bonskeid wrote to remind him of an address he gave to the students in the Free Church Hall some years before, when he told them "that they should be ready to go wherever they were called, *even if it were to China.*"

THE CHANG-PU BEADLE SOUNDING THE GONG.

# CHAPTER II.

## *THE MISSION FIELD.*

BRIDGE OVER GO-SHI RIVER.

THE name of the province of China in which the Mission of the Presbyterian Church is chiefly located, is descriptive of the good fortune which has resulted from its judicious choice by the Church. Fuhkien, or Hokkien as it is pronounced in Amoy, means "Happily Established," and the Church has reason to be thankful to God for the providential circumstances by which the sphere of her operations was fixed. This is true, not only of the province, but more especially of the region around Amoy, its original centre, which gave facilities for expansion to Formosa, which at that time was governed as part of the province, and to Swatow, which, though in the

neighbouring province of Quantung, is on the border of Fuhkien, and the river Han, at the mouth of which it stands, rises in that province.

These extensions of the Mission have not only enlarged the sphere of operations; they have given greater variety to the work, without increasing materially the difficulties from a change of vernacular, so perplexing in China. The language of the Chinese in Formosa is the same as that of Amoy, and that of Swatow is only a variety of the same dialect; while in both these districts we have access to two distinct varieties of the population—in Formosa to the tribes of Malayan origin inhabiting the eastern side of the island, and in Swatow the Mission includes within its limits the interesting Hakka race, strictly Chinese but as different in language and character as distinct nationalities in Europe.

## Description of the Mission Field.

In some respects Fuhkien is one of the most interesting of the eighteen provinces of China. It is smaller than most, and contains less than half the population of some, and its soil is not so rich as that in the alluvial plains of the north; but its scenery is grand, and its inhabitants, like those of most hilly countries, are finely developed, and independent in their character. The Bohea hills form its western boundary, and give rise to the river Min, with its tributaries, which water a fertile plain, and when

A RIVER SCENE TO THE SOUTH OF AMOY.

united form a noble stream, which flows through some of the grandest and most beautiful scenery in the world. American writers compare it with the Hudson, of which they are so justly proud, and Europeans admit that the Rhine is only more interesting from its historical associations and stately ruins. The Min has no ruins to boast of, but the bold peaks, with pagodas, temples, and monasteries perched on their summits, form graceful, though sometimes fantastic, substitutes, suggesting the presence of peace and piety rather than that of war and blood.

But the Presbyterian Mission does not pretend to occupy the province; it is wisely limited to a manageable and well-marked division on its rugged coast-line, extending some distance into the province of Quantung on the south, with a population, including Formosa, of about eight or ten millions, speaking the same dialect, with slight variations, extending from below Sua-bue in the south to Eng-chhun in the north—a distance of about two hundred and fifty miles as the crow flies, and stretching from forty to a hundred miles inland. The greater part consists of bare and rugged hills, and few scenes are more interesting than a sail up that eastern coast of China, studded with islands, standing out from the mainland like sentinels or watch-towers, while the mountains are piled up one behind another, in many parts reaching a height of two or three thousand feet; the whole coast-line indented by innumerable bays, with many safe harbours. The sea is covered with countless fishing boats, in

fleets, which can be distinguished from one another by their shape or rigging, suited to the nature of the coast, or fashioned after some antique local pattern, so that experienced English captains can tell the part of the coast they are on by the form of the boats or the "cut of their jib."

## Amoy and its Surroundings.

The harbours of Amoy and Swatow are the largest on that part of the coast. In that of Amoy the largest fleet in Europe could ride in safety in its ample basin. The river Lung, which flows into the harbour of Amoy, has a course of some two hundred miles, and is navigable for forty ; but only for Chinese junks or river boats, for which it forms an excellent highway. The sail up that river, on which the "Gospel boat" of the Mission is constantly passing up and down, is full of interest. At first the hills rise abruptly from the water's edge on either side, those to the south rising to a height of two thousand feet rugged and bare, except where the indomitable energy and industry of the Chinese have planted their little crop of rice on terraced slopes, or in nooks and crannies which seemed from our point of view as inaccessible as the nest of the eagle. On other parts of these barren hills, graves, neatly kept, in the form of the last letter of the Greek alphabet, Ω, relieve the eye and suggest food for thought.

At the foot of these hills there are fertile, though narrow, alluvial plains ; and where the ground rises at

their base, villages, half hid amid the rich foliage of the banyan and of other umbrageous trees, cluster so closely that it is difficult to distinguish where the one village ends and the next begins. Over the land, as level as a bowling green, you see boats sailing in different directions, as if they moved over the fields of paddy, or growing rice. They are really on the narrow canals by which the fields are watered, and the rice when reaped is carried to the market. As we sail up the river, the hills recede and the country opens out; larger villages of five, ten, or even twenty thousand inhabitants are met with; and twenty miles from its mouth we find, on the banks of the Lung-kiang, the city of Chang-chow, with about two or three hundred thousand inhabitants, the capital of the department —one of the finest, at the time we saw it, in the south of China, but sadly injured by the conquest of the Tai-ping rebels, and still more at its reconquest by the Imperialists. We shall never forget the view from a temple which stands on elevated ground at the end of the city, as we looked down on the broad streets and wide open spaces, covered by luxuriant foliage of tropical trees, and the large plain stretching away to the distant hills, planted over with towns and villages which we found it impossible to count. The American Missionary Mr. Lowrie thus gives his impressions when standing on the same spot a few years before:—

"Imagine an amphitheatre, thirty miles in length and twenty in breadth, hemmed in on all sides by bare pointed hills; a river

AMOY.

running through it; an immense city at our feet, with fields of rice and sugar-cane; noble trees and numerous villages stretching away in every direction. It was grand and beautiful beyond every conception we had ever formed of Chinese scenery. Beneath us lay the city, its shape nearly square, curving a little on the river banks, closely built, and having an amazing number of fine large trees within and around. The guide said that in the last dynasty it had numbered 700,000 inhabitants, and now he thought it contained a million—probably a large allowance.* The villages around also attracted our attention. I tried to enumerate them; but, after counting thirty-nine of large size distinctly visible in less than half the field before us, I gave over the attempt. It is certainly within the mark to say, that within the circuit of this immense plain there are at least one hundred villages, some of them small, but many numbering hundreds and even thousands of inhabitants."

The view from Amoy, the original centre of the Mission, is very different, but scarcely less interesting. From the higher ground in the island on which it stands, you see at your feet a large town of 150,000 inhabitants, but of sordid appearance. The streets are narrow, the houses closely packed, with few open spaces or large trees; but the splendid harbour is a redeeming feature, its hundreds of junks of strange shape towering out of the water at prow and stern like the old pictures of the *Great Harry* of the Tudor period, but with quaint sails entirely Chinese, and here and there foreign steamers and men-of-war; while swarms of *sampans*, or rowing boats, the rower standing up face forward to see his way through the maze of shipping, give life and interest to

* This is a great exaggeration. Half these numbers would be too large even then; now the population is probably the third of these numbers.

the busy scene. The small island of Ku-lang-su lies opposite the town, now covered with handsome mansions of the foreign merchants and consular agents, and the more humble but neat and commodious houses of Missionaries. The river opens out to a wide estuary beyond it, and away on either side rise mountain ranges, one behind another as far as the eye can reach.

The most vivid recollection we retain of the view is that received during a great thunderstorm at night. It was so dark that only the faintest outline of the harbour and mountains could be seen ; but with each flash of the lightning the whole scene shone out as clear as day—the shipping, the islands, the mountains, with Lam-tai-bu of two thousand feet, and its picturesque pagoda on the summit ; while the thunder peals echoed from hill to hill, growing fainter in the distance, but not allowed to die out before another flash, followed instantly by the loud peal of the thunder, kept up the ceaseless roar while the storm lasted. It recalled Jonathan Edwards' description of his delight in hearing the " majestic voice of my God in the thunderstorm."

WAITING FOR THE GOOD PHYSICIAN.

## CHAPTER III

### *THE PEOPLE AND THEIR DISPOSITION TOWARDS US.*

THE inhabitants of Fuhkien have characteristics which render them more interesting and hopeful for missionary work than any we know of in China. They are a fine race physically; the hilly nature of the province has developed their muscles, and, seen as they are, with no clothing except a pair of short cotton drawers tied round their waist, and not reaching the knee, you cannot but admire the small hands and feet, the rounded limbs and sinewy frame. Their constant conflict with rugged hills and barren soil has called forth a spirit of enterprise and endurance which has developed an energetic, independent, and self-reliant

race. They are smaller than the large-boned agriculturists on the plains of the north, who are heavy in their movements and mentally dull and slothful. They are more like the inhabitants of Canton, but happily lack their rudeness and hatred of foreigners. They are the most enterprising emigrants, and are found in large numbers in the Straits of Malacca, the United States, and Australia. They generally come back to spend their hard-won earnings in their own land, and to lay their bones with those of their ancestors. Over a grave in the island of Amoy we found the following inscription : "It is pleasant, after being tossed on the voyage of life, to rest our bones on the verdant hills of our native land." In the eighth century of our era the harbour of Amoy was known in Persia as one of the principal trading ports of China.

## The Capture of Amoy by the British.

Strange as it may sound, the capture of the town of Amoy by the British in 1841 had a most beneficial effect in preparing the population of the town and district to give a kindly reception to the Missionaries. It was almost a bloodless victory, and was so strictly confined to the discomfiture of the Mandarins and the army, with the greatest consideration for the civil population, that the people could not but contrast it with the conduct of their own armies when victorious. When the official residence and the forts had been brought down by a well-directed bombardment, and the army

put to flight, the people expected the usual results of Chinese victories—the plunder of the town and the slaughter or dishonour of the men and women, who rushed to the shore, and threw themselves into the boats in such numbers that they sank, and thousands were thrown into the water. But to the utter astonishment of the crowds on the shore, they saw the British sailors hastening to the rescue of the perishing, and landing them in safety. This made a deep impression, and raised the foreign *barbarian* to a higher place in their esteem than the civilised Government of China.

The only parties dissatisfied were the Mandarins and the army: they never could forgive our derangement of all their costly preparations for giving us a warm reception; it was contrary to all the laws of war, according to Chinese maxims. They had prepared a most formidable battery of more than a mile long, mounted with two hundred guns, stretching along the shore, which the fleet should have passed before it could reach the town. The best engineers said that it was really a formidable defence against vessels entering the port by the course which sailing vessels were obliged to take, unless they had an unusually favourable wind. But what did Admiral Parker do? After a sharp brush with the enemy, in which little injury was done to the fort and none to the men-of-war, he made the steamers tow the sailing vessels past the fort, at a safe distance, up to the town of Amoy, which they reached and took possession of with ease and the loss of only one man on his side and about fifty on the other. This the Chinese

BOULDERS AND TEMPLE OUTSIDE OF AMOY.

general declared to be a cowardly trick, contrary to all precedents in the history of the oldest empire in the world. The English should have seen what the battery was built for, and have "come to the scratch" and destroyed the fort before they took the town. But worse than that, Sir Hugh Gough landed, without notice, a small mountain battery before coming near the fort. This was dragged to the top of a hill *behind* the two-hundred-gun battery, and fired down on the defenceless Chinamen, who never dreamed of danger from such a quarter. Who ever heard of guns firing down a hill! Was it not an established institution in China to put in the shot or shell so loose that if the gun were pointed down it ran out before the powder could give it a fillip? So there was nothing for it but to run away as fast as their legs would carry them, and send a despatch to the Emperor to tell how unfairly they had been treated by these treacherous barbarians, who were ignorant of the laws of propriety. The civil inhabitants of Amoy, who found these foreigners so much more merciful than their own rulers, enjoyed the ruse, and laughed at their discomfited army. The Emperor being a foreign usurper, and the army his instrument of oppression, loyalty and fidelity were not to be looked for.

### Capture by the Chinese—a Contrast.

Another incident made even a deeper impression. A few years later, when the Imperial army drove the Tai-ping rebels out of Amoy, they set to their usual

work of slaughter, and plunder, and violence of all kinds upon the weak and helpless. They brought their victims down to the beach, where an English man-of-war was lying at anchor, and began to cut off the heads of their captured enemies, and threw the headless bodies into the water, until their swords were so blunted with the horrid work, that they only inflicted a ghastly wound in the back of the neck, when they were thrown into the sea to be drowned. The officers on board the man-of-war felt their hands bound by the rules of war, and dare not interfere with the army of what was then a friendly power; but the sailors were not so strait-laced. They asked permission to interfere, and threatened to mutiny if they were not allowed to put an end to this butchery. The captain, not sorry to have an excuse, let them have their way; and in a few minutes boats were manned, and with their cutlasses they drove off the Imperial army, rescued the wounded men from the water, and carried them tenderly to a junk hired by the English merchants and Missionaries, where they were attended to, and many recovered. Mr. Burns and Dr. Young gave valuable help in healing and feeding these rescued men, some of whom found life for the soul as well as for the body. The first time we preached in Chioh-bay, one of them, with a twist in his neck from the blow he had received with the sword blunted by slaughter, came and told us he was a believer in Jesus, and had not worshipped idols since he was saved by the foreigners.

### Independence, Poverty, and Infanticide.

The natives of Fuhkien have always been noted for their independence. They were the last to submit to the foreign yoke of the Manchus, and when the edict went forth for the conquered people to shave the head and wear the *pigtail*, like their conquerors, they resisted when the rest of China had given in. Thousands lost their heads, rather than wear the queue, and when compelled to yield they wrapped a cloth round their heads to conceal their degradation, and to this day the custom is continued, though its origin is forgotten. This resistance to authority has remained a characteristic of the province. The dwellers on the coast are noted for their predatory habits, and often combine in piratical bands on the sea and up the rivers and creeks; but to their credit, though they plundered the boats of traders, both of their own country and foreigners, they never interfered with the "Gospel boat." They said, "These Missionaries do not seek to make money; they wish to do good: we must not injure them."

The barren hills, which compel the most active youths to go abroad to earn a living, are indirectly the cause of much of the disgraceful sin of child-murder. There is, it is said, a greater amount of infanticide in Fuhkien than in any other province in China. Poverty is the chief cause of this cruel custom, and the emigration of the men, who are not permitted to take wives with them, adds to the evil. The horrid

custom has become so much a second nature, and is so general, that it is thought no crime until the Missionary points it out, and the converts, by their loving care for their girls as well as their boys, make them ashamed of their sin. The crime has been much diminished of late years, partly by the influence of Christianity, and partly because the marriage market has improved, and the price of wives has risen. The cold-blooded Chinaman finds that it pays to rear a few more daughters than formerly.

HUI-PI, A SWATOW PUPIL WHO BECAME A LEPER.

The poverty of the people, combined with their filthy habits, is one cause for the dreadful disease of leprosy. They don't regard water as given for cleanliness. A medical friend asked a patient if he did not wash himself. He answered, "No! but," he added, "I have a brother who washes himself!" This brother, it turned out, had acquired the rare accomplishment in Singapore. Happily the barber is a purifying agent; he shaves not only the face and head, but the upper stories of the body.

Instead of giving our own opinions on the condition of women, of which the treatment of children forms a part, we have much satisfaction in giving the mature experience of two of the Lady Missionaries of the Church. Their names are a sufficient guarantee for the accuracy of their statements. Miss Ricketts and Mrs. Lyall have been so kind as to comply with our urgent request by forwarding the following important papers. I trust to their charitable forgiveness for declining to withhold their names. It would have been an injustice to the reader and an injury to the cause.

Miss Ricketts thus writes :—

"THE INTELLECTUAL AND SOCIAL CONDITION OF WOMEN IN CHINA AND IN THE REGION OF SWATOW.

"It has been said that 'every language is a temple in which the soul of those who speak is enshrined.' In China (this country of contradictions) men's words describe their knowledge of what ought to be ; and it is considered, as a literary man once expressed himself to me, quite sufficient to know—to do what is known is scarcely expected of people.

"Let us glance for a moment at a few Chinese words relating to women.

"*Chhi.*—A wife. The character is composed of woman with hand and sprout, intimating that she enters as an equal. The wife is taken with legal ceremonies, and is equal to the husband.

"*Chhiap.*—A concubine. From 'woman' and 'a crime,' explained as denoting a woman who has committed an offence and been put to service. The concubine is taken without betrothal or other legal ceremonies.

"*Nïe.*—A lady. Is from 'woman' and 'good.'

"*Pi.*—An unmarried female slave. Is from 'woman' and 'base.'*

"These words probably describe the very early thoughts of the people, at a time when they had a knowledge of God as Preserver and Ruler. Long afterwards we find Confucius saying, 'A girl is worth only one-tenth as much as a boy.'

"'Woman can determine nothing for herself, and is under the three subjections—viz. is expected when young to obey her father and elder brother, when married her husband, and when a widow her eldest son.'

"'No orders must issue from the women's apartments.'

"'A woman may take no step on her own motion, and come to no conclusion on her own deliberation.'

"'A woman's sole duty is to attend to the furnishing of the table.'

"A proverb current here shows the estimate of women in these days—'Wife and children are clothes.' The meaning is explained to be: If you wish them, you can procure them; if you wish to cast them away, it is open to you to do so.

### Worth of a Girl.

"Note from Diary, February 5th, 1889, Sin-hu Chapel: 'A heathen woman in the village of Phon-lâm, wife of a professing but not genuine Christian, said as she stood in the crowd, coolly and laughingly, that she had killed three female children. The crowd laughed. I felt roused by their heartlessness, and rebuked them. They listened unconvinced. The preacher Au Sin-se (now dead), who was with me,

* See Williams' Dictionary. We may add to the above some examples from Professor Douglas' "Society in China." The character for *woman* is a corruption of the Accadian hieroglyphic of the same meaning. The same character doubled means "to wrangle." The addition of a third stands for "intrigue." The three with the sign for *together* form the compound meaning "to suspect," "to dislike," "to loathe." But, in happy contrast, the symbol for "rest," "quiet," is that for *woman* under the domestic roof.

pointed out to them that if a sow had more pigs than she could rear the owner would put out a written notice, alluding to one we had passed on the way, asking some person to come and bring up the odd PIG. But a girl? No; throw her into the water. The tiger is a savage beast, but even a tiger loves its young ones.'

### CHANGE WROUGHT BY CHRISTIANITY.

"A-Au and his wife (an old schoolgirl) took to their home and hearts a little outcast girl-baby exposed on the road to die, with her mouth stuffed with ashes. A-Au, attracted by her cries, found her and saved her, and now that he is dead and gone to God that wee *Sarah* is as much loved and cared for as his own little sturdy son. Poor Sarah retains the pinched proportions of her suffering infancy, but is a good child and loves her school, crying when she has to be kept at home to mind the baby.

"When a girl is older she is of marketable value, and is frequently sold to relieve family difficulties. Only yesterday, in Swatow, I was visiting a mother and daughter who are inquirers. The old lady cried a good deal, and by-and-by the cause of her grief came out. Before she heard the Gospel she sold a younger daughter, called 'Moon,' to secure money to provide food.

"She is married into a heathen family, and gentle 'Moon' is very unkindly treated, and is not allowed to return, even on the usual visit to her mother, because she is a Christian."

We add the following from Mrs. Lyall, who has for years been engaged in the same work. It gives a sad

### PICTURE OF POVERTY.

"As a rule the Chinese women, like the men, are hard-working and industrious. Their principal occupations are the feeding of the pigs, pounding the husk from the rice, grinding

it into flour, and making this rice flour into cakes used in idolatrous worship; joining the threads of the fibre used in making grass-cloth, preparing it for the loom, and weaving it into cloth, some of which is of a very delicate texture. They also spin and weave cotton; the cotton-cloth, though not so fine and nice, is much cheaper than the grass-cloth, and much used for clothing by the poorer classes.

"Chinese women cannot be held up as models of neatness. Yet this is scarcely strange when one considers that perhaps the only one or two rooms belonging to a family contain, not only all the household goods, and household gods, of which there are not a few, but all the farming utensils, the rice bins, sweet potatoes and other products of the fields, and beside, must often be, and usually is, shared by the pigs and the fowls. The floors are usually formed of tiles, which, when old and broken, furnish convenient holes for the dust and dirt, and when, as is often the case, instead of the tiles the floor consists of earth pounded with a little lime, the keeping of them clean would try even a Western woman. Beside, the poorer women have no floor at all—only the earth.

## Social Customs.

"Then the foolish practice of binding the feet is another evident reason why the Chinese women are so lacking in neatness. A nation of cripples can scarcely be expected to be examples of cleanliness. Although Chinese women do often give vent to terrible paroxysms of anger, yet, on the other hand, the patience and forbearance in their own families which one may see might well serve as an example to their Western sisters. I have often been struck with the kindly feeling that seems to exist between the members of a large household composed of a goodly number of daughters-in-law, each with children and sometimes grandchildren of their own.

"Unlike their sisters in India, the women are not shut up in Zenanas—save among the high official classes, where they

are more secluded—but enjoy a good degree of freedom. True they seldom make long journeys, but, save for a few years before and after marriage, they may go and come freely among their neighbours, and may visit at will other villages, the old women going alone, and the younger accompanied by an older woman or by a small son. Thus there are no serious hindrances to their attending chapel, though custom requires that they do not occupy the same room with the men, or if they do it must be a screened-off portion.

"The women are far more zealous than the men, and more devout in all idolatrous observances. In the temples and beside wayside shrines one always sees more women than men making offerings and soliciting the favour of the gods and temporal prosperity."

## EDUCATION.

Education in China is something to be wondered at and admired, if looked upon in the light of its antiquity and history. Looked upon as it now is, it is worthy of contempt. At one time China was the most enlightened empire in the world, when not England only, but when Greece and Rome were in a state of barbarism. Now the vast body of the people are in a state of ignorance, and those who are educated are so stuffed with old conceits and stereotyped in the mould of old-world notions, as to be unfit for the ordinary duties of social and political life.

Whether the great mass of the people ever were under anything like a national system of education, we cannot say. At present such a thing is unknown. The education is national, but it is only adapted for the few, and Government only professes to train men

for the political and administrative duties of the empire. This it does, like the London University, by being not a teaching but an examining body, and the inducements to study are only such as are intended to tempt the best talent of the country, wherever found, and from whatever class. The lowest may rise to the highest rewards and honours the country can bestow.

In respect of the general education of the people, the state of matters is very unworthy of the great reputation which China has long had in the estimation of strangers. It is no unusual thing to hear speakers, on the platform, declare that "China is a nation of readers," that "every man can read," or even that "China is an empire of four hundred millions of readers"; forgetting that infants in China are not born with the sixty thousand characters of the Chinese language in their little heads, nor the nine hundred and sixty phonetics on the tip of their tongues; not even the two hundred and fourteen roots, which come the nearest to our A B C, committed to memory. They ignore the fact that, with very rare exceptions, women are not taught, and are ignorant of what seems a fact, that not more than 10 per cent. of the males are able to read intelligently.

### Number of Readers.

The Rev. J. C. Gibson, of Swatow, has studied this question carefully, and has come to the conclusion, in which he is supported by high authority, that not

more than twelve millions can read; and we would not presume to correct his estimate, but for the circumstance that he puts the population of China down at the small number of three hundred millions. This is a question which we have studied carefully, and make out the population to be nearly four hundred millions;

GIRLS' BOARDING SCHOOL, SWATOW. TEACHER ON LEFT.

in this we are supported by the first authorities.* Taking Mr. Gibson's estimate of 10 per cent. of readers among the adult males, and 1 per cent. among the females, after deducting 25 per cent. for children, there will remain sixteen millions of readers in China.

* See "A Century of Christian Progress." (James Nesbit & Co.)

In addition to these, there are a considerable number who get a kind of *commercial* education, sufficient for the keeping of accounts in a simple way—a kind of training common in India and other Eastern lands; but such education is of no use for the intelligent reading of books, especially of a classical character. But while it is true that the number of readers is few, there is a great respect for learning, and a great desire to learn; and if facilities were given, and a more practical form of education were placed within reach, China would soon take a high place as an educated empire. The neglect to educate women has been a great drawback to China's moral elevation. Missions are doing much to arrest attention on this. Girls in the humblest position are being taught what the highest ladies are ignorant of.

## Exceptional Characters.

In speaking of the character of the Chinese, let it be remembered that all are not alike in China any more than in England. There are good and bad in all lands. It is the *proportion* in which the good stands to the bad that makes the difference in the character of a people. In China the evil predominates to a much larger extent than in Christian countries, but even there, amid the surrounding darkness of heathenism, which makes the practice of virtue so much more difficult, there are many examples of public and private virtue which might well put to shame many a loud professor of our holy religion. There are

## Honest Merchants

and tradesmen of high integrity. It was well known that, during the whole time that trade was carried on with China by the East India Company, there never was an instance of their losing money by the fraud or failure of a Chinese merchant; large sums of money were given to the Chinese by the Company for the purchase of tea in the interior of the country, where they were not allowed to go—often with nothing more than a verbal engagement—with perfect confidence on the one side, and with perfect fidelity on the other. Even if an individual or house of business failed, the family or friends would make up the loss. It may be said that this was because the Chinaman believed that honesty was the best policy; but it is found in Christian lands, where that saying is a proverb, that professing Christians make fortunes by fraudulent failures. It was when unprincipled traders went into the China trade, after the abolition of the monopoly of the East India Company, that failures and frauds became a perplexity to the Governments of England and China, and led to recriminations, and insults, and war.

## Expert Thieves.

Along with this acknowledgment, it must also be said, that there is in China an amount of deceit, and falsehood, and treachery in trade, that is appalling. No more expert thieves are to be found in any country.

A friend has just told me two examples that came to his knowledge before he left the country. A thief, in the dress of a workman, came into the court where the Mandarin was sitting in judgment on some of his fellows in crime, and began to take down the clock behind the magistrate's chair. He was rebuked for coming at such an inconvenient time, which only hastened his operations, and he walked off with the clock, which was not heard of again. Another Mandarin, when trying a man charged with stealing some valuable things which an Englishman had left lying about, sharply rebuked the loser for his careless habits, which tempted servants to become dishonest, and added, "I am myself sitting here in anxiety, because I left my gold watch under my pillow when I came out." On going home his wife asked him as he entered why he had sent for his watch. "I never sent for my watch, and hope you did not give it to any one." "How could I refuse?" said the wife. "A young man came and said that you had sent him for it, and he told me that I would find it under your pillow." The incident needed no further explanation.

## Cases of Domestic Happiness.

When we hear of painful instances of cruelty to wives, and of the murder of little children by their parents, we are apt to suppose that home life must be uniform and universal misery. This is not the case. The children who survive are healthy and happy,

as may be seen by their well-rounded limbs, freely exposed to view, and their merry laugh over their childish sports. Owing to poverty, their play is often cut short by their being sent at an early age to share in the toils of life. Even in the homes of the heathen, we find instances of much domestic happiness; there are warm hearts even amongst Chinese husbands, and loving and virtuous wives, who make home life bright and graceful. Unhappily these instances are rare, not only from the general character of the people, but from their social habits; especially the custom of making the married sons live under the same roof with their parents, and subjecting their wives to the autocratic rule of a mother-in-law, or of an elder sister-in-law when the mother is dead. This leads to great misery, and not infrequently to suicide. While over all, at the best, there hang the terrors of superstition and the heavy cloud of a pessimistic religion.

### The Occupations of the People.

The people with whom our Missionaries have to do are engaged in all the ordinary avocations of our home population. There are the professional classes, of whom *the Literati* are the chief, men whose calling is literature, of whom few, if any, attempt to make the writing of books a source of revenue; but by Chinese custom, it is through literary distinction that a man is promoted to office under the Government. This leads to a large number of literary men hanging about every town,

and few villages are without them, preparing for the examinations, in hope of getting the higher degrees which will entitle them to office. This may go on for a lifetime; some continue until over ninety, and are found competing with their grandchildren. They are as a rule the greatest opponents of the foreign merchant as well as of the foreign Missionary; their hopes of preferment depend on the stability of the old laws and customs, and they dread the introduction of foreign ideas, or any departure from the ways of their fathers. They are much respected as a class, and if they have attained even the lowest degree, they have great influence. Lawyers and doctors are numerous, but neither of these professions stands high in Chinese estimation, unless those practising them are famed for some other distinction, such as learning or virtue. As for the priestly calling, it stands low in public esteem, and the opposition of priests to Christianity would have little weight. There are no people in the world less under the power of priestcraft than the Chinese. The only priest they respect is the Emperor, who is the one great high priest of the whole nation, of whom we shall speak presently.

The trades and crafts of China are just such as you see at home, except that they are much more simple and primitive. Some of them are much the same as those of *our* ancestors two or three *hundred* years ago, and exactly the same as *their* ancestors carried them on two or three *thousand* years ago. They are in many cases, perhaps most, peripatetic, and carried

on in the open air, like those of the gipsies in their limited crafts. Not only do the menders of tins, and kettles, and crockery, and chairs, and umbrellas come and sit at your door and finish their work, but the blacksmith will come with his forge and bellows, the tailor brings his goose, the shoemaker his last, and even the printer brings his blocks of wood and with small chisels he carves the characters or words on them, as his ancestors did three thousand years ago, long before the system of moveable types was invented.

### Agricultural Population.

But by far the largest number of the population amongst whom Missionaries have to work are agricultural—the farmers and farm-labourers, with their families—all, young and old, being less or more engaged in the work of the field. They are generally poor, but are, on the whole, a healthy, honest, kindly, and most industrious and frugal race. Their habits of life are simple, and they are generally contented and cheerful. The habit of contending with natural difficulties, and uncertainties, of soil and climate, has developed a certain form of intelligence, of a mundane kind, and an independence of character which makes them the most reliable class of the community.

In Chinese society, the farmer stands second in the social scale, next to the scholar in point of respectability, and the scholar stands next to the Emperor. He may be poor, but, as the cultivator of the soil, he is regarded as pursuing a more honourable calling than the mechanic,

the trader, or the merchant. The Chinese idea is, that the Literati come next to the Emperor, or first of all his subjects, because the cultivation of the mind is the first and highest duty of man. The farmer comes next, because the production of food and of clothing for the body is next in importance, and the man engaged in it is more honourably employed than the mechanic or the merchant, who have only to do with the making up of the produce of the field, or in its distribution. As for men who live by catering for the adornment or the amusements of the people, such as barbers and play-actors, they stand at the very bottom of the social scale. They are not allowed to compete for literary honours, with a view to Government employment, even to the tenth generation. They have a saying in China, "that the man who pays highly for a song will not give much for virtue."

What makes the Chinese farmer, even the smallest, a self-respecting and independent man, is, that he holds his land by what is practically a permanent tenure. The Emperor is the owner of all the land in that vast empire, larger than the whole of Europe—the largest landowner in the world. The farmer of a few acres who holds his farm by a *direct title* from the Emperor, if his title is what is called a *red title*—that is, not a transferred one—cannot be legally deprived of his land so long as he pays the rent. Even if he is obliged to part with his lease from failure of payment, like the Jews of old, he, or his heirs, can claim it back any time within thirty years, if he or they can pay the

back rents, and ordinary interest thereon. The rents are not high: for the average quality of land the price is about 6*s*. the acre per annum; inferior kinds can be had for 1*s*. or 2*s*. the acre, and the best for 8*s*. or 10*s*.

Tea is not much cultivated in the immediate vicinity of Amoy. The great proportion, and the finest qualities, are produced in the Bohea hills to the west of the province, and in Formosa it is a great staple of trade with the mainland and foreign parts. The bushes, and the blossom in its season, are beautiful features in the landscape, and it is a pleasant sight when the women and children go out to gather the tender leaves for the great article of commerce. The following verses, from a poem which is supposed to be sung by the tea-pickers, gives the pleasant side of the weary drudgery of the poor, and shows that amidst all their toils they can manage to cultivate mirth in contented hearts, not void of vanity.

BALLAD OF THE TEA-PICKER.

"Where thousand hills the vale enclose, our little hut is there,
And on the sloping sides around the tea grows everywhere;
And I must rise at early dawn, as busy as can be,
To get the daily labour done, and pluck the leafy tea.

* * * * *

"But though my bosom rise and fall, like buckets in a well,
Patient and toiling as I am, 'gainst work I'll ne'er rebel.
My care shall be to have my tea fired to a tender brown,
And let the *flag* and *awl** well rolled display the whitish down.

* The *flag* and *awl* are two stages of the development of the young leaf.

"Ho for my toil! ho for my steps! Aweary though I be,
In our poor house for working folk there's lots of work, I see;
When the firing and the drying's done, off at the call I go,
And once again this very morn, I'll climb the high Sunglo.

"Limpid and clear the pool, and there, how rich the lotus grows;
And only half its opening leaves, round as the coins, it shows.
I bend me o'er the jutting brink, and to myself I say,
'I marvel, in the glassy stream, how looks my face to-day?'

* * * * *

"Oh for a month I weary strive to find a leisure day;
I go to pick at early dawn, and until dusk I stay.
Till midnight at the firing pan I hold my irksome place:
But will not labour hard as this impair my pretty face?

"My wicker basket on my arm, and hair entwined with flowers,
To the slopes I go of high Sunglo, and pick the tea for hours.
How laugh we, sisters, on the road; what a merry turn we've got:
I giggle and say, as I point the way, 'There, look, there lies our cot.'

"Ye tittering swallows, rise and fall, in your flight around the hill;
But when next I go to high Sunglo, I'll change my gown, I will.
I'll roll up the cuff to show arm enough, for my arm is fair to see:
Oh, if ever there were a fair round arm, that arm belongs to me." *

* From Williams' "Middle Kingdom."

WATER BUFFALOES.

## CHAPTER IV.

### *THE PRACTICAL RELIGION OF THE CHINESE.*

WERE we to give an account of the original form and the fundamental principles of the three recognised religions of China, it might be both interesting and instructive to the general reader; but it would be of little use in the way of giving a true account of the real forms in which these religions are understood and practised by the great body of the people with whom the Missionaries of the Church come into daily contact. It is our purpose, at another time, to present such a description of the religious teaching of these three systems which go by the names of Confucianism, Buddhism, and Taoism, but it will demand a separate volume for its proper elucidation. At present we may say, in a few words, that these three systems, in their original and historic forms, were free from idolatrous

rites and teaching to an extent unknown in any other heathen religion; and that the two of them, Confucianism and Taoism, both taught in their purer days the unity and fatherhood of God, in a way which entitled them to exemption from the name heathen and idolatrous; while Buddhism, in its original form, was free from idolatry, but, unhappily, seemed to deny the existence of a God or father of the human race. These things we hope to demonstrate and illustrate on an early day. In the meantime, let us glance for a little at these three religions as they pervade and influence the daily life of the great body of the people among whom the Mission of the Presbyterian Church is carried on.

## Confucianism or Ancestor Worship.

If we except a few of the more highly educated literati, the body of the people know little of Confucianism as a religion, except as a system of ancestor worship; they may or they may not know that the Emperor of China worships heaven under the title of Shang-ti, or the Supreme Ruler, with certain sacrifices twice a year, and that he does this as the High Priest of the Empire; but so far as his subjects are concerned, it is all a matter of form, in which they feel no personal interest as worshippers. They, with the exception of the chief officers of state, know that they are not called upon to take any part in such worship, and that they are not even allowed to sacrifice or pray to this Supreme God. For a common person to sacrifice or pray to him

would be considered a piece of presumption and impertinence; it is the privilege of the Emperor alone. The Emperor cannot even delegate any one to take his place at these annual sacrifices and prayers, in the event of his being too unwell to officiate himself.

## Worship of Ancestors.

The common people may take part in the spectacle when the Mandarins, by Imperial authority, offer sacrifices to some inferior deities or spirits, and especially to the tablet on which the name of Confucius is written; but for them the spirits of their ancestors are all the gods they have to worship, according to the teaching of Confucianism. To the common people this is a real religion; the spirits are objects of reverence and fear, we may say of fear rather than of filial reverence; these spirits are supposed to have much greater power and disposition for the infliction of evil than for the bestowment of good.

To many good people in this country the practice of worshipping ancestors seems not only innocent, but a commendable and beautiful custom; and they wonder why Christian Missionaries make it compulsory on converts in China to abandon it, and even to require that they put away the tablets bearing the names of their ancestors. This charitable view is not unreasonable to any one looking on the custom from a distance, or in ignorance of the great evils which spring from it. First of all, it is undoubtedly an *act of idolatry*. It is not a

mere social custom, as the Jesuits and others have vainly attempted to prove. To an enlightened Chinese it may be possible to distinguish between the nature of the worship offered to ancestors and that higher degree of reverence which should be offered to the Supreme God ; just as a Roman Catholic makes a difference between the worship which he offers to saints and that which he offers to God. But it is well known that to the great mass of worshippers in Roman Catholic countries such fine-drawn distinctions are unknown. Besides, the command of God is clear, and the Protestant Missionary is bound to demand obedience to the first and second commandments in China as well as in England.

### Its Evil Effects.

But there are other evils which inevitably spring from the belief that the spirits of ancestors require to be reverenced and fed. It is a crushing superstition, which weighs on the spirits of the living and blights the lives of multitudes. It makes them the prey of necromancers and geomancers, and does more than anything else to tempt them to adopt the other idolatrous religions of China, whose agents take advantage of these superstitions to introduce their ceremonies to supplement the more simple but unsatisfying forms of Confucianism.

But a more palpable evil is its *cruel effect on the condition of women.* So important is it to have a son to honour and sacrifice to the spirits of the dead father, that barrenness in a wife is sufficient ground for

divorce, or to justify the husband in taking a second wife, which is in some respects worse. It is regarded as a *sacred duty to have a son and heir* to feed the hungry ghosts of parents and grandparents of many generations, who, if not worshipped and fed, become the persecutors and tormentors of their families. To

HOME FOR BABIES RESCUED FROM DESTRUCTION.

perform this duty to his ancestors, the husband is tempted to commit a sin and cruel wrong to his wife. It is true that he may, in some circumstances, compromise the matter by adopting a son, but this is not so satisfactory, and many are glad of so good an excuse to get rid of their wives; the practice would be even more common but for the expense of purchasing a new one. While Confucianism thus stimulates

the desire for sons, it does nothing to elevate the position of daughters. It leaves Christianity to save those who would be cast out to perish.

In conclusion, another fatal objection is that the worship of ancestors stands between the soul and God, and is the greatest obstacle to the progress of Christianity, with all the blessings which follow in its train. It is the only real religious obstacle in the way of the spread of the Gospel, and almost the only excuse for intolerance and persecution on religious grounds. Its apparent plausibility and propriety make it the greatest obstacle in the way of change and progress. It is the bulwark of old customs and abuses, and the greatest hindrance to China's acceptance of a purer faith and better institutions.

## Popular Confucianism a Political Morality.

Beyond this worship of ancestors, *popular* Confucianism is a system of political morality rather than a religion. Even when it teaches the family and social relations, it is, by way of strengthening the bonds of loyalty, based on filial obedience. There are five relations which include the *whole duty of a Chinaman.* These are the relations: 1st, of sovereign and subject; 2nd, father and son; 3rd, husband and wife; 4th, elder brother and younger brother; 5th, friend to friend. These five *outward* relations are to be observed by putting into practice the five *inner* virtues—benevolence, justice, order, prudence, and fidelity—excellent in their

way, and if there were the motive and power to enable the people of China to put these virtues in practice, it would be a happy country. The famous *Sacred Edict*, published by Kang-hi, one of the greatest of the Emperors of China, in the year 1670, is the best illustration of the political morality of Confucian teaching; and as it is regularly read by the chief officers of government in each province throughout the empire on the first and fifteenth of each month, it has a present significance, and should be a living power. The "Sacred Edict" is not included among the "Four Books" and "Five Classics" of China, but these are little known to the masses; the other is known to all and reverenced by all.

## The Sacred Edict.

The Edict consists of only sixteen sentences, exceedingly brief, and very pithy; the best translation giving, we are told, but a poor idea of their classic beauty and force. We give the most recent from the *Chinese Recorder* of last year. But while we see force and beauty in some, the meaning of others seems obscure, or lost in the translation.

"1. Enforce filial piety and brotherly submission, so as to emphasise social obligations.

"2. Give due weight to kinship, with a view to the display of concord.

"3. Pacify the local communities, in order to put an end to litigation.

"4. Attach importance to farming and mulberry culture, that there may be sufficient food and clothing.

"5. Value highly economy, as a means to the careful use of property.

"6. Attach importance to academies, in order to improve the habits of scholars.

"7. Extirpate heresy, and so exalt orthodoxy.

"8. Explain the law, to warn the foolish and the wayward.

"9. Elucidate courteousness, with a view to improve manners and customs.

"10. Let the people attend to their proper callings, that they may have settled determination.

"11. Instruct the rising generation, with a view to prevent evil-doing.

"12. Prevent false accusations, so as to shield the law-abiding.

"13. Prohibit giving shelter to deserters, in order to prevent others from sharing their fate.

"14. Pay taxes to avoid being pressed for payment (squeezed?).

"15. Unite the tithings, in order to suppress crime.

"16. Make up quarrels, and so respect the person and life."

These brief utterances of Kang-hi are amplified largely by his son and successor, Yung Cheng, and a paraphrase is added by a distinguished Mandarin of a later period, so that the sixteen short sentences with the commentary and paraphrase now fill a volume of *sacred literature*, the reading of which comes the nearest of any custom in China to the Christian practice of reading the Scriptures in public.

### Forms in Reading the Sacred Edict.

The importance attached to the reading of this Sacred Edict is seen from the way in which it is read twice a month. It is thus described by the late Mr. Milne :—

"The manner of reading the Sacred Edict is as follows. Early on the morning of the first and fifteenth of each moon the civil and military officers, dressed in their uniforms, meet in a clean, spacious hall. The *Superintendent* calls aloud, 'Stand in files.' They do so according to their rank. He then calls, 'Kneel thrice and bow the head nine times.' They kneel three times and bow to the ground nine times, with their faces towards a platform on which is placed a board with the Emperor's name. He next calls, 'Rise and retire.' They rise, and all go to a large hall where the law is usually read, and where the military and people are assembled and stand around in silence. The *Superintendent* then says, 'Respectfully commence.' The *Orator* then, advancing towards an incense-altar, kneels, reverently takes up the board on which the maxim for the day is written, and ascends a stage with it. An old man receives the board, and puts it on the stage, fronting the people. Then, commanding silence with a wooden rattle, he kneels and reads it. When he has finished, the *Superintendent* calls out, 'Explain such a maxim of the Sacred Edict.' The *Orator* then stands up and gives the sense."

We add a few extracts from the commentary of the Emperor Yung Cheng on the first sentence, corresponding to the fifth commandment of the law of Moses, which may pass for the

## "Reasons Annexed" to this First Commandment in China.

"Chapter I.—What is filial piety? Obedient devotion to parents is a self-evident principle of nature, and the root of virtuous conduct in man.

"You who are children, and do not know how to do your duty to your parents, only think of their passionate affection for you, and see whether you ought to be filial or not. When

you were a babe in arms, were you hungry? You could not feed yourself. Cold? You could not clothe yourself. Your parents looked upon your face, listened to your voice. Did you laugh, they were pleased. Did you cry, they were sad. Did you toddle, step by step they followed you. If you had ever so slight an ailment, they were distressed to the last degree, and could not take their food. They grieved, not that children were difficult to rear, but at their own blunders, and were more willing to bear the sickness in their own persons. They waited till you were well before their minds were at ease.

"Again," adds the Imperial commentator, "let us show the application of this principle. Years ago the philosopher Tseng, of the Confucian school, said: 'Parents naturally hope their sons will be gentlemen. If they suffer their bodies to commit disorderly acts, are unbecoming in deportment, this is to treat with contumely the bodies transmitted by their parents, and is undutiful.

"'Parents hope their sons will become loyal ministers of State. If they act falsely and fraudulently in serving the Government, it is the same as defrauding their parents, and is undutiful.

"'Parents hope their sons will be good rulers. If they impede the affairs of the State, and oppress the people, provoking them to ridicule, and bring about difficulties, even their parents will be distressed; this too is undutiful.

"'Parents hope their sons will form friendships with worthy men. If in their intercourse with friends they pay no regard to truth and constancy, but are wholly lacking in sincerity, so that everybody despises them, this too is undutiful.

"'Parents hope their sons will be brave fellows. If as soldiers they go to battle, but are frightened and will not gallantly press forward, so transgressing military regulations and bringing shame upon their parents, this also is undutiful.'

"It is evident from this passage of the philosopher Tseng that the principle of filial piety is wide-embracing.

"Besides your parents, there are your brothers. These

brothers must not be looked upon as separable the one from the other. He and I are one flesh and blood, and are therefore spoken of 'as hands and feet.' If you treat your brother badly, you are really slighting your parents.

"Take, by way of illustration, the two hands. The right hand can write, can calculate on the abacus, is dexterous in all things. Although the left hand is awkward to a degree, nobody beats the left hand with the right. Now, an elder brother and younger brother are as closely related as hand and foot; how then can they wrangle?"

These are fine sentiments, and have, we doubt not, influenced the political and social life of the nation to some extent. But, in spite of them, the moral life of the people is low, and there is a total lack of spiritual power and the higher morality, from the absence of a spiritual life and a Divine authority.

## TAOISM.

The other two religions need not occupy much time nor space, when viewed in their practical forms, which is the only view we propose to take of them at present In their historical and philosophical aspects, they would require a volume, or at least a chapter.

The system which goes by the name of Taoism, in its present form, bears no resemblance to the elevated and pure teaching of the sage and mystic Laotsze, from whom it is said to have been derived. If the noble old man rose from the dead he would denounce the practices with which his name is associated. There was an intermediate stage of corruption, when

devotees gave themselves up to the search after the elixir of immortality and for the philosopher's stone, but if any continue this vain quest they are few, and the masses do not trouble themselves about such visionary pursuits. From being a monotheistic system, free from outward forms and idolatrous ceremonies, its temples are full of idols; its priests, of whom there were none originally, now swarm over the length and breadth of the land; and its ritual is now as elaborate as that of the Buddhists.

To the great mass of the Chinese Taoism is a gross vulgar system of divination, incantation, and demon worship. By its geomancy and necromancy, it does more than any other religion in China to foster the spirit of superstition, and terror of ghosts and goblins; it encourages gambling, by constantly consulting the gods, or good luck, by means of an appeal to chance; the prayers of the people are combined with throwing up two halves of a bamboo root, and judging of the answer by the way in which they fall, very much like *pitch and toss*, or by shaking narrow sticks in a hollow bamboo vessel, until one falls out, or is taken out at random, it being supposed to have written on it a number which guides the priest to the answer to the prayer. The finding of lucky days for all kinds of transactions, especially for marriages and funerals, is the most lucrative of priestly functions, as they are the most frequent for demanding money. Nothing is too important or too insignificant for the exercise of these gifts. They find the doctrine of *hong tsuie*, or the

spiritual influences, or spirits influenced by *wind and water*, in the choice of a site for a dwelling-house, a place of business, or a temple, but most of all the choice of a lucky place for a grave, more costly though less frequent occasions for the exercise of their profitable functions.

### Resemblance between Taoism and Buddhism.

On entering a temple dedicated to Confucius, you have no difficulty in distinguishing it from others. Its bareness and freedom from all idolatrous symbols show that the sage's simplicity of worship has been respected by his followers. The only exceptions are some isolated temples, where an image of the great teacher has been set up, contrary to the recognised form. But on entering the temples of the Taoists and Buddhists, you cannot, unless previously initiated, tell whether they belong to the one or the other; they are so much alike. In each, three great idols look you in the face. In the temple of Buddha they are called the three Precious Ones; in that of the Taoists they are called the three Pure Ones. In both they are surrounded by many other idols, sometimes to the number of five hundred. Similar tawdry rites and ceremonies are conducted in each, by a host of priests, with the smoke of incense and the chanting of prayers. The reputed founders of these religions would not have recognised their own simple forms, and would have denounced the elaborate idolatry of their professed followers.

## Buddhism.

In calling attention to the close resemblance between Buddhism and Taoism, we do not need to look far for the cause of the likeness. Buddhism came to China from India a full-blown system, with its corruptions fixed in creed, in ritual, and in practice. Taoism at that time—the first century of the Christian era—was in a state of transition, and, being plastic and easily moulded, got cast in the form of the stereotyped system. They have still their distinctive peculiarities when you get below the surface. One of the great aims of Taoism is to attain a kind of immortality; the great aim of Buddhism is to reach a state very much resembling annihilation. The former aims at the attainment of greater happiness by a higher and more enduring life; the latter makes it the ambition of the devotee to extinguish all desire, even of that for happiness, that he may attain Nirvana.

But whatever the differences in the inner circle of the two systems, in so far as they appeal to the ignorant and sensuous Chinese, the difference in externals is, vulgarly speaking, very much like that between six and half a dozen. A large number of the Chinese worshippers regard them in this light, and, in a spirit of latitudinarian indifference, worship impartially according to the rites of the one or the other; or, if they can afford the expense, they seek the benefit of the services of both. Indeed,

A BUDDHIST TEMPLE, AMOY.

at all great functions, it is the common practice to perform the appropriate ceremonies of all the three religions of China. The ceremonial of Confucianism is too scanty and colourless for a sensuous and ignorant people; they crave for some more outward and sensational forms than are provided by the State religion, which has neither priests nor prayers for the people; so they call in the priests of Buddha, and, if they can afford it, the Taoist priests as well, and between them, by means of crackers, and bands of what they call music, and gay vestments, they give them sound and show enough for their money. This practice of calling in one religious service after another, or all at once, is a painful proof of the unsatisfactoriness of each and of all for the real wants of the poor worshipper; they tell of an unsatisfied craving of the soul, a thirst and hunger of the empty aching heart, which the old religions of China and the borrowed religion from India cannot fill.

Buddhism strengthens its hold on the people by the number of its many monks and nuns, drawn as they are so largely from the lowest classes of society. They are supposed to be devoted to a holy service, and living in monasteries and nunneries, perched on prominent peaks, or embosomed amid trees in some lovely valley, they keep themselves before the eyes of the people, like their brothers and sisters in the West; or like certain articles of merchandise, which are supposed to be excellent in proportion to the frequency with which they arrest the eye of the customer.

### Influence of Inferior Deities.

Of the gods which influence the Chinese, especially those of the lower and middle classes, perhaps the two most constantly and earnestly worshipped are the *god of the hearth* or furnace, and Kuan-yin, the *goddess of mercy*, or *queen of heaven*, as she is sometimes called. The former takes an oversight of all family affairs, and once a year he ascends to heaven to give an account of all that has taken place in his presence, whether good or bad. The other is a deified virgin, who is often represented with a child in her arms, like the Virgin Mary—a resemblance so strong, that when we showed one to a Roman Catholic country woman in Ireland, she began to cross herself, and was about to worship the heathen goddess, when, with woman's instinct, she perceived that the child was carried *on the wrong arm*, and this was all the difference she could detect. Kuan-yin is the principal object of adoration by sailors, especially those of the east coast of Fuhkien, of which she is said to have been an inhabitant. The cause for the resemblance between her and the Virgin Mary is too difficult a question for our space here.

### Are the Chinese Religious?

Some careless observers have, from the prevalence of idolatry, come to the conclusion that the Chinese have no idea of the existence of a Supreme Being, or even of the idea of immortality. William Burns, from closer observation and keener penetration, came to the con-

clusion, now generally accepted, that even the common people believe in both. "Their idea of God," he said, "is often associated with the material heavens, or with some idol in their temples, and their thoughts of immortality are mixed up with their notions about ghosts and the transmigration of souls." But as these transmigrations may take millions, or even *millions of millions*, of years before its devotees attain *Nirvana*, this long period forms a very respectable eternity for any man, except it be for a very profound metaphysician, such as are seldom found except in the schools of Germany or India.

Whatever view may be taken of such questions in theory, in one form or another the belief in gods, demons, and spirits is to the heathen *intensely real and dreadful*. Temporary visitors to the East come home and tell us that the Chinese have no religion, that they are a nation of materialists or atheists. Such men are ignorant of two things: they know nothing of the inner life of a Chinaman, for which their ignorance of the language and customs of the people is their best excuse; and they do not know that the grossest materialism is quite compatible with the grossest superstition. The number of temples and priests is very great, the sums of money spent on them and on religious ceremonies must be enormous, and the Chinese are about the last to spend money on what is not in their view important. Money is a good measure of a Chinaman's sincerity and earnestness. It is computed that the *public* worship of ancestors costs the empire not less than £6,000,000

sterling yearly, and the *private* worship by the families as much as £24,000,000 more; so that for the worship of ancestors alone the cost is over £30,000,000 a year. The amount spent on other religious ceremonies cannot be computed, but must be enormous. To overthrow this venerable and deep-rooted superstition, supported at such enormous cost, how insignificant the agency and how inadequate the means employed by the Churches of Christendom!

### The Great Want in Heathen Religions.

In our very brief and imperfect account of the practical side of the religions of China, we have tried to show what they are, and some of the evils which accompany the belief of their tenets and the practice of their customs. But if possible worse than the positive evils of heathenism is the lack of those beliefs and conditions which are essential to its reformation. It has nothing within itself that can render it a means of restoration for fallen men. It has not even the knowledge of what the state of man before God really is. It has no knowledge of sin as an offence against a holy Being; it does not even understand the nature and extent of the disease of sin. The worshipper has no knowledge of salvation. He neither understands its nature as a deliverance from the guilt of sin, nor from the corruption of the human heart. He has no Saviour, far less a *Divine* Saviour, who died for his deliverance. We may compare Christianity as a creed or a system of morality with the other systems of religion in the world; and we may compare Christ

with Buddha, and Confucius, and Laotsze, as moral teachers, though our soul recoils from the coupling of the names on the plane of a comparison; but as a Saviour, teaching the way to the Father, as one sent of God, there is nothing but the most direct contrast between Christ and all other founders of religion. These are the essential conditions of any religion which can be of any use to sinful men, the only religion worthy of a name. This is the religion which China needs, and for which China unconsciously craves.

BOAT IN WHICH DR. HOWIE SAW BASKETS FULL OF BABIES FOR SALE BY A HAWKER.

GIRLS' SCHOOL, SWATOW.

# CHAPTER V.

## *THE PLANTING OF THE MISSION.*

### ORDINATION OF MR. BURNS.

ON April 22nd, 1847, the Rev. William C. Burns was ordained the first Missionary to China of the Presbyterian Church of England. But though ordained, he made it a stipulation, that he was to be in no way bound to discharge ministerial functions, but to be strictly an Evangelist, to which office he felt himself specially called of God. When asked when he would be ready to start for China, like a good soldier he at once replied, "To-morrow." As he had only a carpet-bag with him, it has often been said that he was willing to set out with no more baggage than the contents of the small bag, regardless of both comfort and cleanliness—an idea which does no honour to his large share of common sense, and feelings as a Christian gentleman.

He knew that his dear old mother had sent a large and well-filled box to London before him! After some time spent in visiting the congregations of the Church in England, he sailed on June 9th in the *Mary Bannatyne*, after an interesting valedictory meeting in the old mother church of London Wall. Mr. Burns' first letter from China was dated November 26th, 1847, addressed to Mr. Hamilton :—

"DEAR FRIEND,—In the great mercy of God I am at last permitted to address you from this distant shore, which we reached ten days ago, after a passage of fully five months. We had a great deal of stormy weather after reaching the Cape, and at intervals were detained by calms ; and in the China Sea, a few days before our arrival here, we were in not a little jeopardy from a typhoon or hurricane which raged for some time with great fury, and was driving us very fast upon the land, which, when the wind changed its direction, as it most mercifully did about the middle of the storm, was not far distant. It pleased God, in His abundant mercy, to spare us, and to bring us in peace to this wished-for haven."

During the voyage Mr. Burns had made some progress with the written character, and at once began to learn the Canton colloquial with its tones. He complains that, being monosyllabic, he could not get a mouthful, as he had in the polysyllabic languages he had learned hitherto, and in his next letter he speaks rather despondingly of his success ; but with his usual perseverance and concentration he soon overcame all difficulties, and was able to proclaim to the Chinese the Gospel he loved.

While studying the language, both written and

spoken, he turned his time to good account by preaching to his own countrymen in Hong Kong; first in the chapel of the London Missionary Society, and subsequently to a small congregation of his countrymen who wished to set up a Presbyterian Church. He refused to have anything to do with the formation of a *Church*, but was willing to preach, so long as it did not interfere with his freedom in preaching to the heathen wherever he might find an opening. Mr. Burns was impressed with the importance of education as a means of helping on the work of Missions. He opened a school, in which he taught the Chinese English, while he profited from their Chinese. Eventually he got a few Chinese boarders to live in his own house, and at his own expense; much as he disliked teaching, and longed for the direct evangelistic work to which he had been accustomed.

### Mr. Burns Itinerating.

In a letter dated January 29th, Mr. Burns informed Mr. Hamilton that he had taken a new and decisive step. He had on the previous Sabbath intimated to the English congregation that he would not occupy the pulpit again, that the school would be given up, and that he had resolved to prosecute evangelistic work on the mainland, along with two Evangelists given to him by Mr. Gutzlaff. He was driven to this step by the pressure of the claims of the heathen, whose language he could already speak with considerable facility; and by the fact that there was no prospect of a Minister

being sent out to take charge of the English congregation, nor of a Missionary to take up the school. He says :—

"I have seen no path open but that on which, at the call of God, I must now enter, namely, abandoning every connection of a regular kind with my own countrymen, and probably also with this colony as a place of residence, that I should go to and fro on these shores, or, if the Lord open the way, into the country, with the Word of Life in my hands and on my tongue. This is indeed an arduous work, and accompanied by no common perils, both of an outward and of a spiritual kind. But in regard to the former I must remember who has said, 'He that loveth his life shall lose it,' etc., and in reference to the latter, it is enough that He hath said, 'My grace is sufficient for thee,' etc. You desired that three doors might be opened for me—the door of entrance into the language, the door of entrance into the country, and the door of admittance of the Lord's truth into men's hearts; the first of these has been opened in an encouraging degree already, and it now remains to seek by prayer and by actual trial that the other two doors may be opened also."

On February 13th he writes from "Tseen-wan village" :—

"I am here among the Chinese, through the great mercy of God in safety, and with full liberty to make known the Gospel of the grace of God, as far as my knowledge of their tongue will permit. The dialect spoken here is not, however, identical with the one I have been learning, and this limits still more my limited capacity. However, one of the men with me speaks this dialect (the Hakka) well, and gives me great reason for thankfulness for the manner in which he addresses his countrymen. I send the old man for ten dollars, and on his return I expect to cross the mountains to a number of villages that are said to be very friendly to the new or foreign doctrine.

At Cowloon, on my first setting out, the Chinese soldiers saw me, and I had to leave, but since that time I have met with no obstacle of an external kind."

The chief risk in such work as this lay in its being contrary to Treaty Rights. No foreigner was at liberty to stay at any place, except at the five Treaty Ports; so that Mr. Burns not only exposed himself to be sent back and fined for violating the treaty, but if he were attacked or injured he had no claim for protection either from the Chinese or the British Government; besides, there were pirates on the shores, and robbers on land, who made life itself insecure. Mr. Burns had not been consulted by the high officials who made the treaty, nor had he promised to be bound by its provisions: he looked only to his commission, "Go ye therefore and make disciples of all nations, . . . and lo I am with you alway, even to the end of the world"; and he knew of a treaty of which the Ambassadors of England and China knew not—"I have given thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Before leaving Hong Kong, an incident occurred which illustrates his kindly ways, and the characteristics of his country. A boy going to sea from a village in Fifeshire was charged by his mother, "Now, Jamie, if your ship gangs to China, be sure and call on Mr. Burns." It did go to Hong Kong. Jamie got on shore in his best, on Sunday, found the Presbyterian place of meeting, and got hold of Mr. Burns' sleeve as he was leaving the church. When he heard the

boy's story of his mother's message, and the place he came from, he was greatly pleased, took the boy home to spend the day with him, and took the mother's place in hearing him repeat the Shorter Catechism.

On the 24th of May, in the same year, Mr. Burns writes to the Convener, from Hong Kong, that he had been obliged to return for a little more money, as his messenger had been robbed and abused when bringing him a small supply, while he had hitherto been allowed to wander about in safety. When he returned to his work, he found the population in the north of Canton so turbulent and hostile, that he gave up itinerating during the summer months. At the end of 1849 Mr. Burns resolved to sail for Amoy, the position first chosen by the Committee as the headquarters of the Mission ; but after his luggage was on board, he had an attack of fever which prevented him. Before his recovery he received a communication from the Committee, recommending Hong Kong as the headquarters, a natural decision on their part when they found that their agent had acquired a knowledge of a southern dialect entirely different from that of Amoy ; by the same letter they sanctioned the appointment of Dr. James Young as a colleague in the Mission.

## Appointment of Dr. J. Young.

This truly pious and earnest medical man, who had for some years assisted his brother in an extensive medical practice in Hong Kong, was strongly com-

mended to the Committee by Mr. Burns, and devoted himself, as we shall find, to the Master's work with much zeal during a brief career. The disappointment in getting away and the change of view on the part of the Committee, led Mr. Burns to regard this as a leading of Providence for him to remain in the south; but further indications of such leading in another direction were soon to come in the form of violence and robbery, which made it clear that he could not continue his work in the midst of a population so hostile and lawless. He found it necessary to keep within the limits of the Treaty Ports for a while. We give the letter describing the attack, and the violence to which he was subjected. A friend, who met him returning to civilised society in Hong Kong, in the scanty costume which the robbers had left him, probably because it was not worth stealing, told us that he never saw Mr. Burns looking so happy as he did that morning. He was rejoicing "to suffer shame for His name."

MR. BURNS ROBBED.

"HONG KONG, *November 28th*, 1849.

"MY DEAR FRIEND,—After writing you last month I went across, according to my purpose, to the opposite mainland, with the view of revisiting the district where we had been favourably received in the beginning of the year; and I thought that I might not, if the Lord should favour us, return before the lapse of two or three months. I was compelled, however, after an absence of thirteen days, to come hurriedly back, in consequence of having been visited by robbers, who broke into the house where we were lodged for the night, and

with disguised faces, drawn swords, and flaming torches, stripped us of almost all we had, leaving barely enough of clothing to myself and my companions to enable us to return. During the days we had been away we had many favourable opportunities of speaking of the truths of the Gospel; but as the people in the smaller villages were almost all in the fields gathering in the harvest, the hearers were fewer than in spring. I went away on this occasion with some hesitation, as I had around me here so large and open a field; and now that I have been driven back, I do not think, for the present, of going out again. I am here indeed doing very little, but it is not for want of opportunity both in and out of doors, had I only more ability in the language, but, above all, more of the presence and countenance of the Lord with me. I visit the jail as I used to do, and sometimes go out in the evenings to address little companies in the shops and in the streets. Pray for us, that we may be devoted and supported by the Divine Spirit, and that the name of the Lord may be honoured."

## Visit to Canton.

After this Mr. Burns and Dr. Young visited Canton, with a view to see if there was an opening to establish the Mission there, but could find no suitable premises, the people were so averse to the presence of foreigners; so Dr. Young returned to Hong Kong to prosecute his studies, and Mr. Burns got lodgings in the house of a Missionary, and employed a teacher to complete his knowledge of the language. A final attempt was made to find a lodgment in Canton, but in vain. Dr. Young then resolved to go to Amoy, the place originally chosen by the Committee, and at once found himself at home. A house belonging to the American

Mission which had been formerly occupied by Mr. Pohlman, who had lately been drowned in going up the coast, was put at his disposal, at a very low rent. Two schools, with a native teacher, were handed over to him, of which he at once took possession, and expressed himself in every way satisfied with the position. Mr. Burns continued in Canton, making use of his knowledge of the language, and finding abundant opportunities for preaching, and some little encouragement in the attention of the hearers, but with no outward success, and no hope of getting premises for the Mission. With his usual perseverance he kept at his post, until he saw what he considered a call of Providence to join his colleague in Amoy, from which Dr. Young continued to send encouraging accounts to him and the Committee. His soul yearned over the benighted heathen of Canton, and he was loath to leave them, but he felt at last constrained to go to the open and more promising field to which he was called. He left Hong Kong on the 26th of June, 1851.

### Mr. Burns and Dr. Young in Amoy.

In August of 1851 we find both Mr. Burns and Dr. Young settled in Amoy, the latter living with Mr. Talmage, of the American Mission of the Dutch Reformed Church, with two schools under his care, and a dispensary, where he found ample opportunities for attending to the souls, as well as the diseased bodies of the people. Mr. Burns, after a brief stay

under the hospitable roof of the Rev. Alexander Stronach, of the London Missionary Society, took up his abode in the upper part of the schoolroom, in the midst of the Chinese. The situation was wisely chosen. It was on a rising ground where he enjoyed good air, and by putting on a second roof over the old one, projecting so as to shade the house from the sun, he had a healthful, but a very humble dwelling, quite to his mind. No man combined the spirit of self-denying devotion with a wise regard to the physical conditions of health better than Mr. Burns. While he had a supreme contempt for outward show or fashion, he regarded the body as belonging to the Lord who redeemed him, soul and body alike, and consecrated both to His service.

During the year 1852 the Mission was carried on with devotion and diligence by the two Missionaries, aided as they felt by the marriage of Dr. Young to a lady of a true missionary spirit, sent out by the *Society for Promoting Female Education in the East.* Mr. Burns, besides carrying on his evangelistic tours, devoted much of his time to literary work, for which he was now well qualified by his scholarly habits and knowledge of the language. He assisted the Missionary Societies in revising and enlarging the hymnbook common to all, himself translating several Psalms and favourite English hymns into the Chinese language and measure. We do not profess to be a judge of Chinese poetry, but we know our friend did not claim the poetic gift, and we feel we are safe in saying that

the translations were more characterised by fidelity to the original, than the smoothness of their rhythm ; and that they more resembled the style of the good old Puritan Sir Francis Rous, than that of Watts or Wesley. But they had the great merit of being well adapted to the wants of the infant Church.

### Translation of the "Pilgrim's Progress."

The greatest service of a literary kind which Mr. Burns performed for the Church of Christ in China was his translation of the "Pilgrim's Progress" into Chinese, a work by which he will be remembered with gratitude, and which it is an honour to our Church to have been the means of rendering through her accomplished agent. It is such a work as a Chinaman can appreciate, and of which he will never tire. The style of language is well chosen, partaking as much as possible of Bunyan's Saxon simplicity ; it was a congenial work, and no pains was spared on its composition. The greatest difficulty was in finding suitable names of persons for Bunyan's quaint and expressive ones. Mr. Burns spent days on the hills around Amoy, which are covered with graves like a grand natural cemetery. From the headstones on these he found his well-chosen names. His peregrinations during his long search were called by the Missionaries Burns' "meditations among the tombs."

To the writer on his arrival in Amoy, it was a great delight to take long walks with him over these hills,

and to hear our friend tell where he got the names of the different characters. Going up to a fine grave, he would say, "It was from that man I got a suggestion for the name of *Evangelist*, and over there I got the name for Mr. *Pliable*, and away down there I found *Obstinate*." Then walking to another hill he pointed out the origin of the Chinese Mr. *Valiant-for-Truth*, and with a merry laugh, "Come over here and I will show you Mr. *Facing-both-ways*." He identified the Bunyan characters with the graves from which he had got the names; he would often point to one and say, "Old *Mortality* lies up there, and down yonder lies *By-ends*, of the town of *Fair-speech*." Like all great workers, he lived in his work, and while engaged on the "Pilgrim's Progress" he did little else, and found it enough. His motto was, "One thing I do," and he did it well.

The Committee for five years had been unremitting in their efforts to secure another ordained Missionary to strengthen and extend their work in China, but in vain, until in the year 1853 the report to the Synod contained the following clause :—

### Appointment of Mr. Johnston.

"Ever since the appointment of Mr. Burns it has been the anxious desire of the Committee to secure the services of another Ministerial Missionary. Their desire has at last been granted, and they have much pleasure in announcing that the Rev. James Johnston, a student of our College and a licentiate of our own Church, has accepted the Committee's invitation to join the Mission at Amoy. Mr. Johnston has for many years

been intimately known to some of our number, and from his ability, his attainments, and his piety, we are assured that the Synod could not well have found a more suitable man for the responsible post.

"Since his appointment Mr. Johnston has devoted most of his time to visiting the congregations. Everywhere he has been received with the most cordial kindness, and we are sure that the acquaintance thus formed will redound to the furtherance of the Mission. Those who have seen their own Missionary face to face contribute to the work and pray for its success, with a measure of personal affection; and the Missionary will labour with all the more alacrity when he remembers how many friends and well-wishers he has left at home praying for his prosperity and waiting for good tidings."

Mr. Johnston was ordained by the Synod at its meeting in Manchester on April 22nd, 1853, in the presence of a large congregation. It is thus referred to in the *Messenger* the following month:—

"The Synod then proceeded to the ordination of Mr. James Johnston as a Missionary to China. We sincerely regret that space and time prevent us from giving more than a mere notice of this most interesting part of its proceedings. The Ex-Moderator, Mr. McKenzie, conducted the devotions; Dr. Paterson preached the sermon; the Moderator put the questions and offered the ordination prayer; Professor Lorimer delivered the address to the Missionary, and Mr. Munro, of Manchester, the address to the congregation. The beautiful church was filled with an interested audience; and a more solemn and impressive service it has been the lot of few to witness."

### The Nature of the Mission Work Decided.

The Committee were still entertaining the idea of establishing the Mission on a basis less or more of an

educational character, like those established by Dr. Duff in India, and, that he might be the better fitted for, such work, if found desirable, Mr. Johnston was directed to go to Glasgow and study the most approved methods of instruction in the Normal Seminary of the Free Church. Being, like many, especially at that time, greatly interested in the educational schemes of the Scottish Churches, and having received his chief impulse towards the Mission field from personal intercourse with Dr. Duff, he threw himself into the plan, and spent some months in the daily study and practical working of the seminary, then under the able management of Mr. Hislop, and submitted to the examinations like the other students. To get still further knowledge of the educational methods of Mission work, Mr. Johnston visited India on his way to China, and spent nearly two months in Madras, in daily attendance at the schools and colleges of the Free Church, and other Missionary and Government colleges.

On his arrival in China in the end of 1853, he made inquiries in Hong Kong and Canton, and after a short stay at Amoy visited Shanghai, to see whether there was a suitable opening for an Educational Institution at any of the open ports. He had most interesting interviews with the Missionaries at nearly all the open ports on this subject, and several at Canton and Shanghai wished him to stay at these places and make the attempt. The venerable Dr. Medhurst especially urged him to make the experiment; but as he could only advise it as an interesting variety of operation of which

he would like to see the result, in which, however, no one was ready to take a share, there was little inducement to make the trial.

After a careful and independent examination of the whole field open to Missions, Mr. Johnston came to the conclusion that China, at that time, was not in a condition to require or to profit by a system of education, similar to that which was both necessary and advantageous in India; least of all an education in which the English language was made prominent. He thought that the time might come when English would be valued and useful as an educational agency for the spread of science and Western thought, and even as a handmaid to missionary effort. This anticipation has been realised of late years, and such is the demand for scientific knowledge and the English language, that the Chinese are willing to pay the foreign teacher, and to tolerate, even if they do not desire, the Christian instruction which accompanies it.

While setting aside the educational method as the basis of the Mission, Mr. Johnston strongly advocated education for the children of converts, for both male and female adults, and for the training of a native ministry; but all in the *native tongue*. He found on his return to Amoy that Mr. Burns and Dr. Young were quite prepared to give up the teaching of English, which they had found both arduous and unprofitable. Some of Mr. Burns' most promising pupils in Hong Kong told him that he might take back all the grammatical English he had taught them, for it was

of no use in Canton. The dreadful jargon called *pigeon English* was of more use to them than that he had been at so much pains to teach.

The Committee were fully satisfied with the reasons given, and abandoned the idea of setting up an Educational Institution. This was characteristic of what has been the wise and kindly practice of the Committee from the first. While they were most careful to keep themselves informed on every part of the work committed to them by the Church, they always allowed the utmost degree of reasonable liberty to their agents in the field. In so doing they have secured an amount of unity and harmony of which few Missions can boast; and have impressed on the Missionaries a sense of responsibility, which has stimulated effort, while the burden has been lightened by the consciousness that they were not toiling under a despotic authority, but were carrying out the plans which had commended themselves to their own united judgments and experience.

## The State of the Mission in 1853.

Missions may be looked on from the Divine or the human, the supernatural or the natural side. Both are deserving of careful study, but it is of vital importance that the Divine and supernatural be first and fully recognised. It is for this reason we call attention to the state of the Mission in the end of 1853, not for a moment to reflect on the Missionaries either of our own or of other Churches, but to bring clearly out the

important truth that the success of Missions does not depend on the unaided labours of men, however devoted and zealous, but on the presence and power of the Spirit of God, in order that the Church may realise her responsibility, and be stimulated to faith and prayer, and that God alone may be glorified in the conversion of the heathen. The men under whom thousands were soon to be added to the Church, in a time of spiritual revival, were the same who had laboured with equal ardour for years with little, or in some cases no apparent results.

Mr. Burns, under whom the revival was so soon to begin, told the writer with tears in his eyes, in December of 1853, "*I have laboured in China for seven years, and I do not know of a single soul brought to Christ by me.*" How one admired the man who could continue steadfast in labours so abundant, with no sign of the Master's favour, though he had been honoured as a young man to see hundreds awakened by a single sermon! This man had gathered thousands into the garner of God in a few brief years in his own country ; and here labouring in a foreign land, under a burning sun, he had not been encouraged by gleaning even one ear of corn from the vast harvest field. The former success must have made the apparent failure so much harder to bear. Faith might well have been staggered. But to the credit of the man, and to the honour of the grace of God in him, there was no faltering or despondency, no sign of the "feeble knees" or "weary hands." Strong in faith, and obedient to the command of God, he laboured only

the more earnestly and prayed the more fervently, and God, in His own time, gave him the reward of his fidelity.

There were in 1853, as there are still, two Societies at work in Amoy—the agents of the "London Missionary Society," and those of the "Reformed Dutch Church of America." Both Societies had been for many years at work among the Chinese in the Straits of Malacca, who are chiefly from the eastern part of the province of Fuhkien, and as they for the most part speak the Amoy dialect, it gave them great advantages in beginning work in the new sphere of labour; though, as we shall see, they had been able only to gather a handful of converts; and yet they were the largest number of all the Missions we had met with at any of the open ports. The number of adult members was only forty-six in the two Missions, as the result of ten years' labour. We wrote in December, 1853:—

A United Communion.

"I at once introduce you to the whole Church, at one of its general meetings, which was held shortly after my arrival, and to which I look back with unmingled feelings of pleasure.

"It was held in a long, narrow, humble room, on the ground floor of the house of the senior Missionary, and when I entered, the slanting streaks of light from the sun, which was approaching the horizon, but dimly lighted up the assembled company, and the table spread with the precious symbols of the Saviour's broken body and shed blood. The congregation was a most interesting one. First of all there were the native Christians, numbering about thirty-five, males and females—only a few of the latter. Taking advantage of the 'liberty wherewith Christ maketh His people free,' they had laid aside

the jealousy and prudery of Eastern, or rather tropical fashion, and husband and wife, and brother and sister, sat side by side, or mingled with the foreigners; and in their devout bearing and intelligent interest in the service, which was allowed to speak for itself, so far as they were concerned, you could see the obvious effect of the Gospel's transforming power. Scattered amongst them were the Missionaries and their families, and altogether they formed one perfect brotherhood, in which the distinctions of party were forgotten; and around sat a number of Chinese, who still adhere to their idols, although some of them are in a state of interesting inquiry. To this mixed Christian company I dispensed the symbols of our Lord's broken body and shed blood in the English tongue. On the following month it will be in Chinese. The tongues vary on alternate months. The feast is one and speaks to all.

"The Church here numbers more converts than in any of the other parts of China; and, from what I have seen of them, they will bear comparison with the same class of converts in any heathen place that I have visited. There are twenty-five adult members of the American Church, including several females, and twenty-one members of the Church of the London Missionary Society, all males; and there are at present a considerable number of inquirers of both Churches. Amongst those of the London Missionary Society there are at present five females, who will shortly be admitted to the rite of baptism, along with some males, amongst whom is my own servant, who has for some time been an inquirer. It says not a little for the stability of the Chinese character, as well as for the caution of the Missionaries in admitting converts, that there has never been a sufficient ground for the exercise of discipline on any member of the Church since its formation: eight have passed from the Church below—we trust to the Church above—but none have been suspended or expelled. More than once the enemy has tried to blast the reputation of some, but happily without success; and the rage of the accuser of the brethren has been the means of uniting them more closely."

# CHAPTER VI.

## *TIMES OF BLESSING.*

GATHERING IN THE HARVEST.

THE year 1853 had closed (on our Mission) under a cloud. At the time of the arrival of the new Missionary, when as yet he could do little, having no knowledge of the language, another was taken away in the prime of her life. The wife of Dr. Young died a few hours after Mr. Johnston reached Amoy. But it was the cold dark hour before the dawn. The year 1854 will ever be memorable in the annals of our Mission. It was then that God began a work under Mr. Burns which has continued to bear fruit to this day. Mr. Burns thus simply describes the commencement of a work of the issue of which he then had no conception :—

"*January 16th*, 1854.

"DEAR MR. MATHESON,—In a country market town called Peh-chuia (Whitewater Camp) I write with no better materials than a Chinese pencil and paper. I left Amoy on the 9th with two members of the American Church on a missionary tour, and since then we have been in this place, preaching on market days to a few among the thousands who then assemble to buy and sell, and on other days going out among the surrounding villages, which are many and populous. We are everywhere very well received, and our message is listened to with attention, and in some cases we may hope with profit. What we need is the power of the Spirit of God on the hearts of speakers and hearers. This place is, I suppose, from twelve to twenty miles from Amoy [the latter was found to be the distance], about half-way to the city of Chang-chow, which we visited in April. One of the native Christians with me was formerly a teacher in the school where I live; the other is an interesting and very zealous man whom I have accompanied before. I went specially at his instance to Chang-chow in April, and now again he has come forward to prompt us to the present tour. This man was formerly a fortune-teller, and now that he believes and publishes the Gospel, he still retains something of the fortune-teller's talking power with much Christian simplicity. Dr. Young has gone to Chang-chow on a kind of medico-missionary tour, of which I am very glad. I have said nothing as yet of our fellow-labourer Mr. Johnston, who arrived just fourteen hours before Mrs. Young died. We have had some pleasant intercourse since that time; but in the meantime he is left alone in Amoy. He has been preaching on board the war steamer now in the harbour."

## REVIVAL AT PEH-CHUIA.

To show how the Lord was opening the way for the entrance of His truth, we quote from Mr. Burns' next letter dated March 3rd :—

"I am still at Peh-chuia. In this place and the neighbourhood our way was so remarkably opened that we have been there as our headquarters ever since (dwelling in our hired house and preaching hall at one dollar a month), encouraged not only by the general disposition of the people to hear the word, but also by the special interest of a few individuals. Among these, one family, consisting of a father, mother, and three sons, seem to be at the door of the Kingdom, if they have not already entered in. I had been absent from Amoy just forty-nine days, and they were days of much mercy, and more than usual encouragement in the work of the Lord among this people.

"I am glad to see the proposal to add to the number of your Missionaries taken up in Scotland, and trust that much good may be the result. You must, however, guard in your intercourse with any who may wish to come out against sending them with any vague idea of assisting me—that is, of my being in any way able to direct and assist them. From the way in which I am now labouring, I am, as hitherto, without any plan but that of co-operating generally in the work as I find opportunity. This is the way which I believe is best for me, but it is one in which I can evidently do little to aid others in any defined plan of missionary work.

"P.S.—The Missionaries of the London Society are receiving into the fellowship of the Church next Sabbath seventeen Chinese, nine women and eight men; among whom are Dr. Young's eldest child's nurse, who attended the late Mrs. Young, and her son, who is Dr. Young's personal attendant."

### Progress at Peh-chuia.

"On our arrival at Peh-chuia, we found to our delight that the work there had made decided progress in our absence. The two native Christians (members of the American Mission Church at Amoy) whom we had left in charge seem to have been much aided in teaching the people. The preaching

room had been crowded every night to a late hour by from forty to sixty persons, and those who had from the beginning shown an attachment to the truth had evidently advanced in knowledge and earnestness of spirit, and resolved to obey the Gospel at the risk of much reproach and opposition. In our absence the station had also had the benefit of a short visit from Mr. Doty of the American Mission. When I left Peh-chuia last Monday, it seemed that, including young and old, there might be about twenty persons who have declared themselves on the side of the Gospel, but some of these are children, and two or three are women whom we have not seen—mothers who have received the truth from their sons or husbands.

### Lam-san and his Parents.

"Among the number of those who are attached to the Gospel are two whole families of six members each. The eldest son in one of these families, a promising youth of twenty, early showed much decision, having, on the birthday of 'the god of the furnace,' taken this god and put it in the fire. The idol having been but in part consumed, his mother discovered among the ashes a part of its head, and father and mother together beat their son severely; but some of the other Peh-chuia inquirers having gone to comfort the young man, and reason with his parents, their views underwent so sudden and entire a change, that in a day or two afterwards they, with their four sons, brought out all their idols and ancestral tablets, and publicly destroyed them in the view of the people. The father I have two or three times met with, and he seems, along with his four sons (an interesting set of boys), to be in a promising state of mind.

### The Cloth Merchant.

"The other family is that of a respectable cloth-dealer, whose shop is in the same street with our lodging. This family has passed through remarkable trials, which seem to have prepared them for receiving the Gospel on its first an-

nouncement, they having twice lost all their property by robbers; and on the second of these occasions having had their house burnt, to cover the robbers' retreat, when the whole family were obliged to leap from an upper story, and yet escaped unhurt! They are a very interesting family, and have in one point shown more decision than I have before seen in China, having (while yet only inquirers) shut their shop on the last eight Sabbaths, even although two of these Sabbaths were market-days. The family adjoining our house is literally divided—two against three, and three against two. The elder brother and his wife oppose—they live by making paper images used in idolatrous processions, for burying the dead, etc.; the mother, the second son, with the youngest, who is a mere boy, are on the side of the Gospel. The second son formerly made images with his elder brother, but has now given up this trade, and has begun a general business in one half of the shop which they have in common. It is curious thus to notice that on the Lord's day the younger brother's side of the shop is closed, while the elder brother's side remains open! This young man, when we were absent farther inland, went down to Amoy with the desire of being admitted into the visible Church; and though he has not yet been baptised, the American Missionaries, who examined him, were astonished and delighted by the evidence which he gave them of knowledge, repentance, and faith, and would have admitted him a month ago, along with ten others (Amoy people), had it not been that my two native companions, returning the day before to Amoy, urged the expediency of delay.

### Need for Church Organisation.

"As I do not propose, in regard to these people, to act differently from what I have always done—viz. confining myself to the work of teaching and preaching, and leaving the peculiar duties of the pastoral office to others whom I may, in the providence of God, be called to co-operate with—several other persons, eight in all, have gone down to Amoy to be examined

by our American brethren, with a view to baptism. With most of these cases these brethren are most interested; and I have told them that I think the time is come when, for the good of the Peh-chuia people, they should take a more special charge of that place as an out-station. This they are in a position to do, having native agents whom they can employ."

We need not say now that the loss of this station, which has been the fruitful parent of many other stations, and the nucleus of our work in China, would have been a fatal blow to our Mission, which was happily averted. On Mr. Johnston's return from Shanghai, he took the responsibility of making Peh-chuia a station of our own Mission, and the American brethren most generously offered their assistance in carrying it on while he was acquiring the language. This kindness he was able subsequently to repay, by handing over to them the station of Chioh-bey, which was opened by the Peh-chuia converts. This suited them better, as it was half-way to Chang-chow, where they proposed to open a station.

The inability of Mr. Burns to co-operate with his colleagues, then or at any future period, was a trial to young Missionaries, and in some way a weakness to the Mission, especially as he devoted most of his time to assisting other Missions; but no one had a right to complain. He went to China, with the consent of the Synod, on condition of perfect freedom, and, while he seemed to lessen his usefulness and weaken our Mission, he exerted a wider influence on the missionary spirit in all societies, by the saintly devotion of his walk and conversation.

Mr. Burns, after spending some time in Amoy, and in itinerating in the villages in the south and west, while at Bay-pay heard that one family in Peh-chuia had publicly destroyed their idols and ancestral tablets, the latter the most cherished objects of Chinese idolatry. On returning to that interesting village he found the report was true, and writes in the most encouraging way to Dr. Hamilton.

### Prosperity in Adversity.

It was at this interesting time that a fresh trial came upon the Mission, which, but for the kind providence of God and the grace of the Spirit in the hearts and consecrated lives of the Peh-chuia converts, might have been a real calamity. Dr. Young became so ill that he had to be sent home as soon as possible, and from the nature of his malady it was needful that some one should go with him to take care of him and his two motherless babes. This duty naturally fell to Mr. Burns, who had been eight years in China, and he agreed to go in charge of his friend and the little ones. Mr. Johnston was thus left alone with a very imperfect knowledge of the language, yet by the blessing of God the work continued to grow both in stability and extent. The difficulty was greatly increased by his being suddenly struck down by disease, of which dysentery was only one of the symptoms, and for some months he had to carry on the work of the Mission from a sick-bed or sofa.

The genuineness and depth of the work at Peh-chuia was finely displayed. Instead of going back in the

absence of their spiritual father and guardian, they not only added to their number, but began of their own accord to carry the Gospel to the villages around them, and won the respect of their neighbours by their consistency of character. The old cloth merchant was specially noteworthy as "a living epistle known and read of all men." E-ju, a peripatetic pastrycook, was one of the most successful volunteer evangelists. Wherever he went he preached the Gospel. On one occasion he went to the large village of Chioh-bey, with its twenty thousand inhabitants, and so interested the people that they rented a house, turning the lower part into a preaching hall and the upper part into an apartment for evangelists to live in, and sent to ask Mr. Johnston to send a preacher. He managed to get from his American brethren two of the more intelligent of their members, and sent them up. At the end of a month they came back so hoarse they could hardly make themselves heard. When asked what was the matter, they answered: "Teacher, the people of Chioh-bey are very clever at listening; we have preached until we are hoarse, and we cannot satisfy them; they come from morning to night to hear the doctrine, and they sit up till midnight and will not go away. You must send up some others and let us get rest."

### The Work at Chioh-bey.

Others were sent, and came back in the same condition and with the same story, and so the work went on until Mr. Talmage went with Mr. Johnston to

examine them with a view to baptism. That night will never be forgotten by those who took part in the examination of those who came forward applying for baptism. It is deeply engraved on our memory, and we doubt not our dear friend Talmage remembers it in the beatific visions of the upper sanctuary. We began our work of "discerning spirits" at eight o'clock, and were much impressed by the depth and thoroughness of the work of the Spirit of God, as seen in the answers and experience of these simple and earnest believers in the Lord Jesus. These answers often astonished us, when we considered that all the teaching they had received from man was through the native Christians of Peh-chuia and the uneducated converts from Amoy. We felt that there was higher teaching than that of man, and we were awed by the evident presence of the Spirit of God in the work before us.

### "Put down My Name, Sir."

After we had resolved, with the approval of the evangelists, to admit twenty to the rite of baptism on the following Sunday, we found it impossible to continue longer at the work. It was near midnight, and we were worn out, and yet many were waiting for examination, so we proposed to delay further examination for that night, and asked those desiring baptism to stand up and give us their names. To our surprise twenty or thirty at once stood up—men and women of all ages: strong men came forward and said, "Put down my name"; old men leaning on their staff said, "Put down

my name"; feeble women, tottering on their little feet, came modestly forward, saying, "Put down my name"; and even children desired to have their names put down among those seeking after God. When we thought of the dangers and persecutions before them, we remembered Bunyan's picture of the man of "a stout countenance" at the door of the beautiful palace who said to the man with the inkhorn, "Set down my name, Sir," and drew his sword and hewed his way in, and then the Pilgrim heard the pleasant song,—

> "Come in, come in;
> Eternal glory thou shalt win."

It was a pleasant sound to us, as we took our way to the boat on the river at midnight, to hear the voice of psalms and hymns as we passed the houses of converts and inquirers, in the midst of that great heathen town, where such sounds had never before been heard; it was like the light of our lanterns shining brightly on our path amid the deep darkness around.

## The One Missionary and His Manifold Work.

Mr. Johnston having been left alone in the end of August, 1854, sent to the Convener a full statement, regarding the steps he had taken to carry on the work, from which we make a few extracts:—

"I shall direct your attention to the following fourfold division of labour: 1st. The Preaching Station and the Church at Peh-chuia; 2nd. Schools; 3rd. Bible and Tract Distribution; 4th. Evangelists and Evangelistic Work.

"1st. The Preaching Station in the suburbs of Amoy, which

was established by Dr. Young in the beginning of the year, having services in it three times in the week, I kept up during the hot weather, but on the return of winter I discontinued the evening services and commenced a daily service at eleven o'clock. These services I rejoice to say have not been without good fruit; several are very regular in attendance, and two have given as good evidence as could well be expected of having passed from death to life. One, Sun-lo, was baptised six weeks ago, and the other, Him-lo, was baptised last Sabbath; the latter has imperilled his earthly sustenance by refusing to work on the Sundays, and the former has suffered very much from the persecutions of his mother and the violent conduct of his father.

"The station at Peh-chuia continues to flourish. There were nine communicants when Mr. Burns left; since then three have been baptised, and two more will be admitted to the Church on Sabbath; so that before this letter leaves the number will be fourteen members in full communion, with dependants and children making a Christian community of more than forty persons, besides a number of inquirers."

### Evangelistic Spirit in Peh-chuia.

"I cannot speak too highly of the spirit, and order, and brotherly love manifested by that infant Church, which I commend to the maternal care and prayerful solicitude of the Church at home, by which I trust it will be loved and cherished as a precious gift from God, at once a proof of His favour for our beloved Zion, and an earnest of yet greater blessing to us and you. It would be much to the advantage of England did each of our congregations manifest a spirit like that of Peh-chuia. *There each member seems to feel that the work of an evangelist is laid upon him*, and although not one has been appointed to any office, or offered any pecuniary reward for his service, they labour out of love to the Saviour, as much, or perhaps more, than most paid agents would do. With such diligence have

they acquitted themselves, aided by the evangelists whom we have been able to send to their help, that the district around is now pretty familiar with the sound of the Gospel, and in some of the villages there is a disposition to receive the 'glad tidings.'

### Schools.

"2nd. The schools went on prosperously in the way of acquiring knowledge. Two boys were baptised, Ti-a and Kow-a, in addition to the one baptised before Dr. Young left. They are giving me great comfort by their behaviour, and their diligence in study was proved lately at a distribution of prizes. Two of the Christian youths stood at the head, and the third was placed fourth; all by the decision of their heathen teacher. I found on my visit to Peh-chuia that the school was doing well, but one of the older scholars was about to be removed to assist his father, the old cloth merchant. He is a Christian youth of good promise, and is already a fair scholar for his age—fifteen. I could not think of losing him for the service of the Church, and, with the full consent of his father, have him down in Amoy to live with me and prosecute his studies along with Kow-a, who has been with me ever since his father drove him from his house. It is not improbable that I may add to my family in this way, and happy shall I be if God send twenty instead of two, in the same providential way. If I take many more, as I hope to do, it may be necessary to provide funds for their support, about £10 per annum each. In the meantime there is no need.

"3rd. Bible and Tract Distribution has been carried on during the last four months, since I have been able to go about, with the help of native agents. We have distributed fourteen hundred copies of the New Testament, and a few copies of the Pentateuch, but only to those who were able to read and seemed able to make a good use of them. Of tracts we have in the same time given away twenty-five thousand.

"4th. Evangelists and Evangelistic Work. I find it difficult to adhere to one designation for the helpers I employ. They partake of the twofold character of evangelists and colporteurs, and do not strictly sustain the full character of either. They are simply intelligent Christians, gifted, less or more, with the power of addressing their countrymen in a clear and interesting manner on the great fundamental truths of Scripture, with which they are fairly well acquainted, especially the New Testament portion. Within four months I have personally, or by our agents, conveyed the Gospel message, in an imperfect way, to more than fifty towns and villages in which it had never been proclaimed before, besides repeated visits to some, and also to other villages where others had been before me. Doubtless the Gospel was very little understood at first; but in each village New Testaments were left with tracts, all within an easy distance of our headquarters, so that any inquirer could learn more if he desired it. To this we attach much importance; single visits to distant regions, like flashes of lightning, do little more than make the darkness appear all the darker."

The difficulty of carrying on the work of the Mission in places so far apart as Amoy and Peh-chuia, a distance of twenty miles, as well as carrying on evangelistic work in the regions around, when there was only one man to attend to all, was keenly felt; but, as the following letter addressed to Mr. Matheson will show, was in a great measure met by a happy device—the "Gospel boat," the first that had appeared in Chinese waters.

### The First "Gospel Boat."

"As the distance between Amoy and Peh-chuia could not be lessened, my only plan was to fall upon some more speedy mode of locomotion, or of travelling in such a way as would

not waste time. To effect both in some manner, I found that my best plan was to get a boat built, with a small cabin, in which I could carry on my studies travelling by day, and sleep comfortably if I travelled by night, which I purposed frequently to do, as it was a clear gain if I could do my work in one place and awake the next morning ready for my duties in another. To do either it was necessary to have a boat of my own, which I could command by night or by day. By day the Chinese passenger boats are very uncomfortable, and at night they are afraid to travel for the number of thieves that swarm in the river. But I have manned mine with Christian sailors who have no such fear when I wish to go anywhere. They believe it to be God's work, and don't doubt God's protection. I was the more disposed to get a boat of this kind, as I had previously planned a system of visitation by which I hoped to carry the Gospel to many a town and village outside the harbour of Amoy. There are many hundreds of large villages and many large towns within a circuit of twenty miles in which the Gospel of the grace of God has never been proclaimed, and prior to my illness I had made a most interesting and encouraging commencement, of which I hope to tell you some particulars another time.

THE "GOSPEL BOAT."

"As for my own experience of this mode of acquiring the language, I am satisfied that, combined as it is with study under a regular teacher, it is by far the most effective for all practical purposes. By being thrown entirely amongst the people, whose tones are constantly striking the ear, and rarely a foreigner to speak with, I am compelled to speak their language in self-defence—I may say for self-preservation."

To the credit of the Chinese be it told, that the "Gospel boat" was never molested. Even pirates respected her; they were frequently seen prowling round her at night, but as soon as they found out that it was what the name on her prow indicated, the Hok-Eum-Chun, or "Good News Boat," they went quietly away, either from appreciation of our disinterested work, or because they knew that there was little plunder to be had. It was known we did not carry much money, and the boatmen were not allowed to carry arms, but were instructed to present them with plenty of tracts and Bibles—not likely to tempt pirates to break the eighth commandment.

## Character of the Converts.

It is always unfair to compare converts from heathenism with Christians who have a long pedigree. Heredity tells on the formation of character, and the education of family life in a Christian country, where the standard of morality is high, tells even on those who are only nominal professors of religion. But we do not shrink from such a comparison in the case of Chinese converts, specially of the first converts in Peh-chuia. Having visited India on our way out, we were greatly struck with the difference between the

*adult* converts in that country and China. The Chinese showed so much more independence, stability, common sense, consistency, and zeal. They have a backbone which the native of India so sadly lacks, if he has not been trained under Christian influence from his youth, either in the family or school. Hence the necessity for educational Missions in that country.

The aggressive character of religion, as received by the Chinese converts, is a fine feature; they no sooner accepted Christ for themselves, than they began to commend Him to others. They could not rest content with a mere personal salvation; their first aim was to bring the members of their own families to the Saviour they had found so precious to themselves; and it was a rare thing to find one Christian only in a family for any length of time, so much so that a man would be suspected of not living worthily if he failed to bring a parent or child, or a brother or sister, to follow his example. Their zeal seemed also to open their lips to speak in public, so that their heathen neighbours believed that all Christians were preachers, of which there was a rather amusing illustration in Peh-chuia. In the clan feuds so common between the villages, if a man is caught by the opposite clan, he is liable to be fined, beaten, or, in case of a blood feud, to be killed.

### "Preach or be Punished."

One of the Peh-chuia converts was caught by the villagers who were at feud with it. He was too poor to be fined, and was sentenced to be beaten. He pleaded

that as a Christian he never took part in these feuds. The plea was admitted as valid, but how were they to know that he was a real Christian? This was solved by the test of preaching. The poor man pled inability, as he was only a common Christian and not a preacher, but the plea was set aside by the axiom, "All Christians can preach," and "You must either preach or be beaten." Driven to this alternative, the poor man got up and preached to his very hostile audience. Whether he saved the souls of his hearers we know not, but we know that he saved his own back from the bamboo, which was no small mercy: he was allowed to go free. It were well that our Christians at home had this reputation for preaching, though there is happily no fear of its being put to such a test.

Another trait in the genuine converts is their regard for truth. We dare not say that they all become perfectly truthful; they have been so accustomed to falsehood that it is difficult to get entirely free from the old habit. They are liable to be overtaken in the fault under sudden temptation, as Peter was, by what was probably an old habit, common in strong characters and rude life, that of swearing; but they earnestly strive to get rid of that habit of lying, the common fault of a weak or an oppressed or misgoverned people. Mr. Johnston told the following incident, which brought the laugh against him for a while.

### Courtesy and Truth Illustrated.

"On paying my first visit to Mr. Burns at Peh-chuia, the converts, at evening worship, would insist on the new Mission-

ary, whom they were so delighted to see, saying a few words in their tongue. Although I had not studied the colloquial for more than a month or two, I had learned a few sentences, which I gave out boldly. They were delighted, and shouted with one voice 'Put chi ho' (Very good, or literally No end of good), 'Chin ho' (First-rate), and urged me to go on. If I had stopped then I would have come off with flying colours, but, rashly desiring to please the dear people, went on until out of my depth, though they looked so intelligently pleased. I put the question point-blank, 'Do you understand what I say?' As Christians they were too truthful to say 'Yes,' and as Chinamen too polite to say 'No,' so, after a pause, the old cloth merchant answered, 'We shall pray to God, that you may soon speak intelligibly.' This was so fine a specimen of the Christian gentleman, that I was quite willing to be laughed at, when Mr. Burns told the story with great glee to the assembled Missionaries in Amoy. In a little while they all admitted that the prayer of the simple Christians of Peh-chuia had been heard."

## A Martyr Spirit.

The way in which the converts stood persecution in every possible form gave unquestionable evidence of the genuineness of their conversion. We shall not give examples now—they will occur often enough as we proceed—but during the first year of our Church's existence there were cases of cruel beating, of both young and adults; many were deprived of employment for keeping the Sabbath; many had their fields taken from them by unjust prosecutions; the harvest was frequently carried off the field, and their cattle stolen without redress, because they would not bribe the Mandarins to get justice. All these things they bore without complaint

or begging from any one. If they got help it was only such as their fellow-Christians gave, never from the Mission. The Missionary might, and often did, assist out of his own pocket, by contributing to the *Church funds for the poor*, in the same way as ministers do at home. By making all help come through their own countrymen, there was good security against imposition. The charge made by ignorant or malicious foreigners, that converts were bribed, or that they were "Rice Christians," was an unmitigated calumny. The spirit in which many of them took "the spoiling of their goods" astonished their enemies, and sometimes shamed them into repentance. When the village authorities of Peh-chuia came to the shop of the old cloth merchant to take his goods because he would not pay for idolatrous ceremonies, instead of whining, or begging exemption, or making a great outcry, as Chinamen would naturally do in such a case, he took down the goods from the shelves and threw them on the counter, saying, "There they are, gentlemen; take them all; take me and my wife and children to prison; but I will never give a cash for the service of idols." The men were so amazed at such a reception that they neither knew what to say nor do, but hastened out of the shop, and never troubled him again.

## Mr. Johnston Compelled to Come Home.

Early in 1855 the medical faculty in Amoy came to the conclusion that it would be absolutely necessary for

Mr. Johnston to go home, for treatment which they dare not attempt in a tropical climate. After submitting to the most painful application for some time longer, he reluctantly consented to go, encouraged by the assurance that there was every prospect of a speedy recovery and return to his much-loved work. He waited on as late as was safe for going up the Red Sea, in hope of seeing Mr. Burns and a new Missionary, who had been sent out at the cost of the Association in Scotland. Unhappily the out-coming Missionaries went round the Cape, and did not arrive in time, so that the work was carried on for a few weeks by the Missionaries of the two other Societies—such was the perfect union of spirit among the agents of the three Societies working in and around Amoy. The great object of each was to work for the One Master, not for themselves or their Societies. At that time, and for years after that, the Christians did not know the names of the different Societies ; they only knew that some of the agents came from England, and some from America. *Denomination* was a word quite unknown among the Chinese at Amoy, and rarely even named among the foreign community.

## Great Results in Short Time.

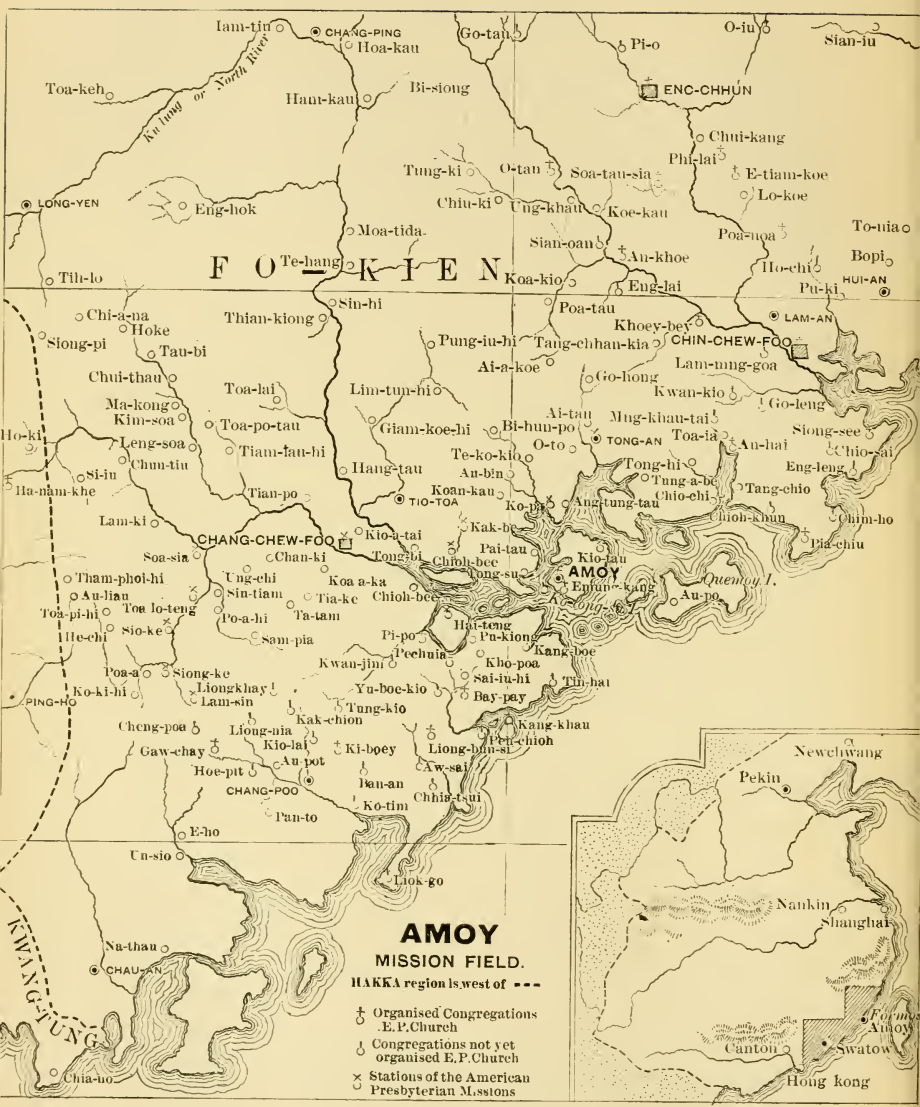
Before leaving Mr. Johnston was able to write to Dr. Hamilton :—

"I have been permitted to witness great things during my short period of service here. I have seen what cannot but be regarded as a manifest work of the Spirit of God. Man has

been nothing; God has done everything. The number of adult members of the three Missions, including our own, *have increased fourfold in a year and a half.* There were only about forty in 1853, as the result of eight years of earnest labour; now there are not fewer than a hundred and sixty, and these far more active and earnest than the former. 'It is the Lord's doing, and it is marvellous in our eyes.'"

On his return, one of the first things which Mr. Johnston did was to raise a fund for a College in Amoy, to complete the arrangements for an efficient Mission by raising up a native ministry, for which he had made a small beginning by taking two youths into his house, and by practical training of young men whom he employed going about with him in evangelistic work. In a short time the sum of £2,500 was raised, one generous friend, R. A. Macfie, giving a donation of £1,000. At the end of a year's treatment, the medical advisers of the Committee gave it as their opinion, that they could not sanction his return to the hot climate of China. Mr. Johnston was unwilling to abide by this decision, and on the Committee refusing to send him, as he desired, without a medical certificate, he went to the South of France, to accompany an old pupil, and thus gave another year's trial, but without any change in the symptoms which would warrant his being sent out again.

There being no vacant charge in England at the time, he accepted a call to St. James' Free Church which came to him when advocating the cause of our Mission in Glasgow, where for many years he acted as Honorary Secretary to the Association in Scotland.

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# CHAPTER VII.

## *THE STORY OF THE AMOY MISSION.*

### Arrival of Carstairs Douglas.

ON February 21st, 1855, Mr. Carstairs Douglas was ordained as a Missionary of the Presbyterian Church of England, in St. Matthew's Free Church, Glasgow. He was the first whose support was provided by the Scottish branch of the Mission. After a distinguished career at college and in the Divinity Hall, Mr. Douglas offered himself for China, and was gladly accepted by the Committee. A more suitable man could not have been found for the work—a man of sound judgment, thorough scholarship, systematic and persevering habits, devoted zeal, and earnest piety. He sailed with Mr. Burns on his return to China, and during

his voyage round the Cape, under such an able teacher, laid the foundation of his future reputation as one of the most accurate and ripe Chinese scholars of his day. They sailed in the *Challenger* from the Thames on March 9th, and both arrived in Hong Kong a few weeks after Mr. Johnston had been compelled to leave.

## Mr. Burns Attempts to Reach the Tai-ping Rebels.

Mr. Burns went to Shanghai with the intention of going on to Nankin, to try and visit the chief at the headquarters of the great Tai-ping rebellion, who professed to be a Christian, and was circulating the Bible by thousands, wherever his victorious armies carried their conquests. These efforts failed. He was turned back by the Imperialists, and for some months devoted himself to evangelistic work among the villages near Shanghai, co-operating as usual with different Societies, but latterly with Mr. Hudson Taylor, of the Chinese Evangelisation Society, who spent his time in itinerant work. In imitation of that friend he adopted the Chinese costume, to escape from the crowd of curious gazers, a step which he afterwards regretted, and although he continued the custom himself, he strongly advised his brother Missionaries not to adopt it. He felt keenly the reproach of the Chinese, who called him on account of the imitation of their dress the "*Ke whun lang*," or the hypocritical foreigner.

Mr. Douglas went on to Amoy, threw himself into the work of the Mission, and with the help of the other

Missionaries, especially those of the American Society, kept all the organisation in full efficiency, and at the end of the year was able to report as follows to the Committee :—

MR. DOUGLAS'S FIRST IMPRESSIONS.

"A glorious work of God has been wrought in this place, and He is working still, and by His dealings we seem warranted to expect that all this is only the beginning of the abundant blessing that He is about to bestow. For several years after this port was opened, the labour seemed almost in vain, and when about seven years ago the drops began to fall they were very few; but about two years ago the conversions became much more numerous, and now the number of living adult members is as follows :—

| | | |
|---|---|---|
| The London Missionary Society, in Amoy | | 136 |
| The Reformed Dutch Church of America, in Amoy | | 100 |
| English Presbyterian Mission, Peh-chuia | 25 | 47 |
| An offshoot from Peh-chuia, Chioh-bey | 22 | |
| Making in all | | 283 |

"Of these, the London Society has thirty-nine female members, and the American about the same number. You can now judge as to the past and present; while as to the future, our hopes rest on various reasons—partly on the *zeal and prayerfulness stirred up at home*, partly on the singularly steady progress and increase of the converting work, which is peculiarly free from any excesses of enthusiasm or superstition, and very much on the fact that the converts, almost all, are full of zeal to lead their relations and friends to become partakers of the like precious faith, and to instruct in the Scriptures and the doctrine those who are younger in Christ. They seem so to delight to tell 'those that are without' of the grace and peace which they have found. . . .

"The persecuting spirit at Chioh-bey and Peh-chuia seems to have nearly subsided, but the *public* doors for worship have not yet been opened. The work, as you see from the numbers given above, has gone on without intermission, but as yet no satisfaction has been received for past injuries, nor any security for the future; that is to say, *from man*, though from a higher source there has been abundant compensation, in the universal zeal of the infant Churches, several taking joyfully the spoiling of their goods, and others being quite ready to do so. . . . It would be wrong to conceal that among three hundred converts there have been some cases of backsliding and falling away; even an evangelist fell under that terrible vice of opium-smoking, and he has not risen again; but such cases are very rare, and some have given abundant proof of repentance."

## Mr. Burns in Swatow.

In March of 1856 Mr. Burns left Shanghai for Swatow, in company with Mr. Hudson Taylor, who ere long returned to that place for his surgical instruments and medicines, but, as they had been destroyed by fire, he did not return. Mr. Burns, with the help of two native evangelists, continued to itinerate in the surrounding villages. On one of these he mentions incidentally: "Robbers broke into our lodgings, and carried off all we had, except what we wore. This is another reason why we should labour and pray for these people." In the same letter he says: "The people of this district are the most barbarous I have met; in summer they go about their work in the fields in a state of savage nudity, and I am told that within the last twenty years they have been in the habit of cutting their enemies in pieces

in their clan feuds, and, taking out the heart, have boiled and eaten it to give them courage." On going farther inland Mr. Burns was arrested at Chao-chow-fu by the Mandarins, and after examination was sent down to Canton under a guard, and delivered up to the British Consul, for his violation of the treaty, by staying and preaching beyond the limits of the Treaty Ports. He was well treated, and would not have suffered much inconvenience, but for an attack of fever, which made the journey very trying. At Canton he was set at liberty, and returned to his old headquarters at Hong Kong. He says in a PS. to his letter giving an account of the incident :—

"I was taken up to Shanghai last year free of charge, by a Christian captain, and this year I have come down part of the way supported by the Chinese Government. I amuse my friends by saying that I wish the Chinese Government had only continued my allowance [300 cash, equal then to 15*d.* a day], and given me a permit to save me from being again apprehended. The time for that liberty has, I fear, not yet come."

## Commissioner Yeh's Correspondence.

This incident led to a correspondence between the High Imperial Commissioner Yeh and H.M. Consul at Canton. Yeh complains of a foreigner going beyond the Treaty Ports, and is especially suspicious on account of his wearing a Chinese costume. He says :—

"I cannot but look upon it, therefore, as exceedingly improper that William Burns (admitting him to be an Englishman) should change his own dress, shave his head and

assuming the costume of the Chinese, penetrate into the interior of the country in so irregular a manner. . . . Can it be that a person dressed in the garb, and speaking the language of China, is really an Englishman? May he not be falsely assuming that character to further some mischievous ends?"

Happily for Mr. Burns, the *translator* at the office in Canton was Harry Parkes, who so highly distinguished himself at a later period as Consul and eventually Ambassador. He was a good friend of Missions, and Mr. Burns got off without anything more than a caution to avoid giving offence in future, a caution which did not affect his liberty either in itinerating or preaching; but though *he* escaped, it was many months before his native assistants were discharged from a painful imprisonment.

The close of this first decade was signalised by the departure for China of another able and devoted Missionary—Mr. David Sandeman, who was ordained by the Synod at its meeting in April 1856, and, after visiting many of the Churches, set out for China in October following, "having been commended to the Lord" at a meeting in Regent Square Church the night before. He arrived in Hong Kong at the close of November, and proceeded at once to Amoy. His brief career and bright memory will be noticed again.

We close this first decade with a quotation from Mr. Douglas's letter on the expansion of the Peh-chuia Church by its own enterprise. We have recorded the opening of the Church at Chioh-bey. Two other

Churches were begun by the zeal of its members in Bay-pay and Bay-pi.

Mr. Douglas records the admission of five new members at Peh-chuia, and adds :—

TWELVE NEW CONVERTS AT PEH-CHUIA.

"Twelve men came down from Bay-pay applying for baptism, but it was thought advisable to delay them, as well as some others from other villages, till they have been *more* fully tried and examined. Three of these men were so desirous of baptism, that being unable to come on foot so far (a distance of seven or eight miles), they hired chairs. We were told that there are several other inquirers. One interesting case came before us. You remember that two or three years ago Mr. Burns stayed some time in that cluster of villages, but saw no fruit of his labour, and we had met only one man who had received any permanent impression at that time. But the word had also sunk into the heart of a woman, and from that time to this she has constantly worshipped the Supreme God. She had learned very little truth, but it was enough to be the means of leading her to worship Him in spirit. The only ceremony she used was to bow herself down twelve times in adoration. Her relations scolded her for not joining in their idolatries, but she would worship God alone. When they could make nothing by earthly threats, they said, 'Well, after you are dead we will not offer you meat or clothes, so you will be a poor, cold, hungry spirit.' 'No,' said she; 'God will take me to heaven, and I shall have no need for your meat.' When she heard with joy of the preachers having come again to her village, she at once applied for baptism."

Mr. Douglas mentions at the same time the baptism of twenty-one new converts in the other Missions in Amoy.

## Divine Guidance in the Extension of the Church.

We have seen the foundation of our Mission laid by a Divine hand. The *pillar* which led Israel through the wilderness stage by stage, led the Church step by step in this mission enterprise. It was not by human wisdom or power that it was originated and carried on; and the blessed results at the end of this first decade are the seal of God to the Church's work in carrying out the Master's command. Each new station that was opened was opened by the same overruling Providence. The agents of the Church were led from village to village by the Spirit of God. They obeyed the call, "Come over and help us," a call from some inquirer who had heard the word in an old station; or sometimes it came from the heathen, who heard about the foreign religion, and, dissatisfied with their own, wished to know of one that would satisfy their longings.

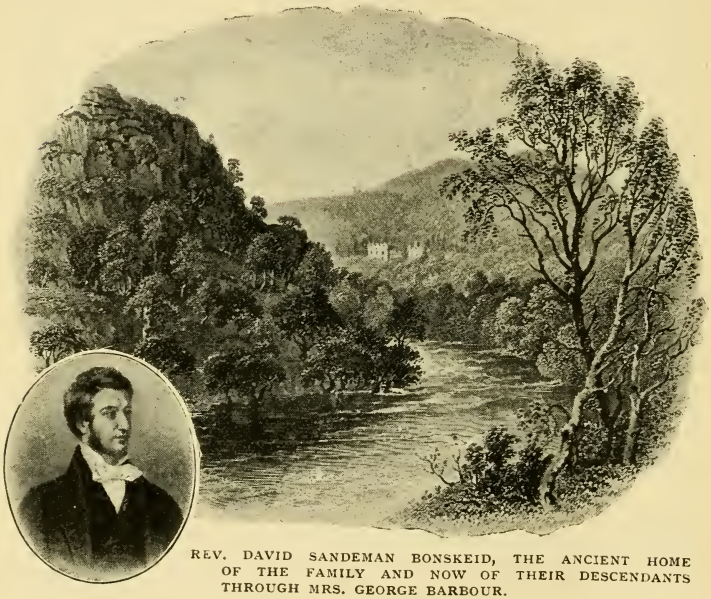
The most marked feature in the spread of the Gospel from Amoy was the part taken by the native converts. They were at the head of almost every new advance made. Mr. Burns was led by them from place to place, from the day he was urged by native Christians to go to Peh-chuia. As he often said, "I did not take them to assist me; they took me to assist them." This *self-propagating power* of the Gospel has been the distinctive feature of our Mission, and has been the secret of its wonderful success.

## Death of Mr. Sandeman.

In the midst of much prosperity in the work of the Mission in Amoy, the hearts of the workers were wrung with a bitter sorrow: one of the most promising of their number was suddenly carried off by cholera just when entering on his labours. The Rev. David Sandeman, brother of Mrs. George Barbour, who with her husband were the founders and principal supporters of the Scottish branch of the Mission, arrived in Amoy in December 1856, and in July 1858 he died, and was buried in Ku-lang-su, where much precious dust now rests "in sure and certain hope of a blessed resurrection." He seemed, from outward appearance, the last that was likely to fall a prey to disease. He was a man of splendid physique, the type of vigorous, healthy manhood.

Mr. Sandeman was a man of great solidity and worth of character, and by his perseverance and energy he took a higher place in both study and work than many of his more gifted companions. As a child he was rather dull and gloomy, but it was noticed that when he became a Christian man, he was bright and cheerful. As one said, "It was the love of Christ that brought a smile into his face." His conversion took place when he was eighteen years of age, and was characteristic of the promptitude and decision of the man, and of the faithfulness of God. A friend asked him if he was going to partake of the Communion in Perth, in April 1844. Sandeman said, "No." His

friend then said, "David, did you ever give yourself away to Jesus?" He answered, "No." "Then go and do it," was the prompt advice. He immediately went to his bedroom, and, falling on his knees, said, "Lord Jesus, I give myself to Thee." He was amazed, for he felt at once he had been taken at



REV. DAVID SANDEMAN BONSKEID, THE ANCIENT HOME OF THE FAMILY AND NOW OF THEIR DESCENDANTS THROUGH MRS. GEORGE BARBOUR.

his word, and from that hour he never faltered, but became one of the most decided and devoted of Christ's servants.

He lost no opportunity of speaking a word for Christ by the way. When out walking in the suburbs of Edinburgh with some young friends, they amused

themselves with leaping over gates. At one five-barred gate his companions were doing their best to clear it, while a soldier looked on laughing at their clumsy attempts. Sandeman laid his hand on the top bar and lightly vaulted over. The soldier expressed his admiration. Sandeman put his hand on his shoulder and asked if he was a soldier of Jesus Christ, urging him to enlist under the Captain of Salvation. This was his constant habit. He sacrificed much of earthly possessions by becoming a Missionary; he gave up the immediate prospect of being the head of a prosperous and extensive business, and the inheritance of one of the most delightful mansions on the banks of the Tay. He cheerfully gave both himself and his patrimony to the Mission to China. He had his reward. He enjoyed much of the presence of God during his life, and in his dying hour he could scarcely contain the joy which flooded his soul. Amongst the last words he uttered were: "The love of Jesus is like the sea around me. It was only last night, when comparatively well, that the love of Jesus came rushing into my soul like the waves of the sea, as if they would rend it, so that I had to cry out, Stop, Lord; it is enough; I could not hold more. Oh! the height and depth, the length and breadth, of the love of Jesus!"

> "All too long have we been parted;
> Let my spirit speed to His."

And so he entered into his rest and his exceeding great reward.

## Adversity and Prosperity.

The work at Amoy went on with varying success. At one time Mr. Douglas writes in the vein of Jeremiah about the decay of love in the Church at Peh-chuia, and of some who had fallen into sin, and others who had apostatised ; some had died, and others had been obliged to leave the district on account of the persecutions which had deprived them of the means of living. He complains of the spirit of boasting of the Mission at home, and calls on the Church to mourn over the little that had been done rather than to talk of success. But the devoted servant of God tells in the most modest way of his efforts for the extension of the work. He had made repeated attempts to get a footing at An-hai, a town of four thousand inhabitants, and at last had succeeded. It is a rough and lawless town and district, but seems to have been formerly a place of importance. It has two bridges constructed of huge granite slabs ; the one is a mile and the other a mile and a half in length.

The passage to it in the Gospel boat was a stormy one, and the region was infested with pirates, who had sometimes chased them ; but thanks to God and the superior sailing of the little boat, they distanced their pursuers. Mr. Douglas had been led to that place by the call of converts who had friends there, and by the desire of some who first heard the word when they went It has long been a prosperous Mission Station with its Church and Pastor and office-bearers,

the Pastor entirely supported by the members of the Church.

In the end of 1858 Mr. Smith went to Swatow and took the place of Mr. Burns, who returned for a time to Amoy to assist in dealing with the Church at Peh-chuia. It was only by the painful process of suspension and excommunication of offending members that order and peace were restored there, as they were of old in the Corinthian Church, where even worse evils showed themselves in Apostolic times. One of the means for restoring new life to the Church at Peh-chuia was a sharp persecution, in which the native evangelist was the chief sufferer; but the faithful Bu-liat stood firm, and never ceased his bold witness for God and the truth.

The appointment of Dr. Carnegie as a Medical Missionary formed an important step in advance, and led, by its success, to the Missions of the Presbyterian Church now maintaining a larger proportion of Medical to Ordained Missionaries than any other of our day.

## Church Government.

In 1860 an event of much interest occurred in the development of the Mission. Hitherto the three Missions at Amoy had never spoken of any differences in the government of the Church. The converts never knew that there was any difference between one Mission and another, except that the Missionaries came from different countries—some were Americans, some English,

and some were Scotch. The name for a denomination was not known among them. But as the need for a more complete organisation became necessary, the difference of Church government became a question of some importance. Between the Presbyterian and Reformed Dutch there was no room for difference; the *presbytery* of the one was called a *classic* in the other, but the thing signified by the two words was the same. The London Missionary Society allowed full liberty to its agents to adapt their form of government according to their own convictions and the wants of the country. As the agents in this case were Independents, they preferred to adhere less or more to that system, but with such modifications as made it more like our Presbyterian Order. The other two from the first acted as one Presbyterian Church, and about the same time appointed Elders and Deacons in the Mission Church. In Peh-chuia two Elders and two Deacons were chosen by the communicants, and were solemnly ordained to the office by the Minister.

## Presbyterianism and Calvinism.

It is a striking evidence of the natural order of the Presbyterian system, that it was found to commend itself to the common sense of the Chinese as much as to our Saxon fathers and the early converts of the Christian Church, and the working of the system has been in every way satisfactory. It was the same with our Calvinistic system of doctrine. The doctrines of the

decrees of God, as expounded by Paul in his Epistles, were accepted with all readiness as the most likely explanation of the mysteries which are too deep for human thought. They drank them in, like their mother's milk. Like babes they accepted what commended itself to their healthy instincts ; and where the truth was beyond their full comprehension, they trusted the wisdom and goodness of God, and were content to wait for clearer light in a more perfect world. It was often amusing to hear old difficulties blurted out in Chinese monosyllables: "Teacher, why did God let Adam fall?" "Why was Satan allowed to get into Paradise?" "Why does God not save every one?" and many such questions, to which only an imperfect answer could be given. But their childlike faith in the wisdom and love of the Father who spared not His only begotten Son never wavered, and humility resigned them to wait for future light. It should, however, be understood, that in teaching the essential features of the Calvinistic system, all its truths were made to centre in *the person* and *work of Christ*, which gave them warmth and colour very different from a cold and stiff dogmatism.

## First Visit to Chin-chew.

In 1860 the infant Church was praying for further openings, in which Mr. Douglas and his colleagues, Messrs. Grant and Mackenzie and Dr. Carnegie, boldly seconded their desire. At An-hai, after baptising five new converts and examining many more, Mr. Douglas

pushed on to Chin-chew, a large city of two hundred thousand inhabitants, the capital of an important district, to which he had from the first regarded An-hai as a half-way house. He got excellent opportunities of preaching. On one occasion he took his stand on a large stone in a ruined Mohammedan mosque, and addressed a gathering of Buddhists, Confucians, and Mohammedans, but met with a prejudice characteristic of the obstacles thrown in the way of the Missionary. He says :—

"At that time the people were full of a singular rumour—namely, that the foreigners at Amoy were buying Chinese heads, but for what purpose they did not seem to know. This was a constant question, in addition to the old coolie and opium grievance. A few weeks ago the same rumour was current at Amoy, with this addition as to the reason for the thing—that our army and navy having been so defeated at Tien-tsin, our officers dare not return empty-handed to meet the anger of the British Sovereign, and that they were buying several thousands of Chinese heads to take home and present to the Queen as trophies of pretended victories."

He says that on his way he passed through a Roman Catholic village, and found the people very unwilling to take copies of the New Testament or tracts, and some who took them were obliged to give them up. How mournfully applicable the words of our Lord : "Ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered." While the door is open among the heathen, it is shut where Rome has found a seat.

Mr. Swanson writes of a visit which he and

Mr. Grant paid to Kang-khau, where they found a number of believers, the peculiar feature of the work there being that the majority of the converts were women ; and zealous and consistent followers of the Saviour they were. Some, from the custom of binding feet, were unable to get to the nearest church ; but for years they have been shining as lights in their homes and villages. They held meetings in their own villages, and frequently had as many as twenty attending. At one village they had a sumptuous dinner prepared for their visitors.

Mr. Swanson gives an interesting account of how the village of Liong-bun-si was brought to renounce idolatry by the preaching of four of its inhabitants before any Missionary had visited it. These four men had come from it to the Church at Khi-boey, and heard the Gospel, which they preached to their countrymen. It illustrates the way in which the Gospel spread, and how the Missionaries worked on from place to place as led by the hand of God.

### A Village Renouncing Idolatry and Keeping the Sabbath.

"On my return from Khi-boey I went to Bay-pay. I had for some time been much encouraged by an increase to the numbers of our inquirers there. Among these inquirers were four persons from a village five miles distant from Bay-pay in a south-west direction. It is now nearly six months since these persons became interested in the Gospel, and they have for that time maintained a consistent profession. In their native village, called Liong-bun-si, they were most zealous in preach-

ing the Gospel to their neighbours. The result was, that, about six weeks ago, the original four were one Sabbath accompanied by fifteen other persons of the village, and on the following Sabbath by twenty-nine persons, all males. I was absent from Amoy when these facts took place, but one of the preachers immediately communicated with me, telling me that the whole village, with the exception of one or two persons, had renounced idolatry and were keeping the Sabbath, that many had broken their idols or burned them, and that some had destroyed their ancestral tablets. You may imagine what were the feelings of us all when we heard this news. I set out last week for Bay-pay, with no immediate purpose of visiting the village, as I desired much that the native agents (two of whom I had sent) should be as zealous as possible in instructing them. But after preaching in the morning at Bay-pay, the brethren there pressed on me to set out for the village. I did so, and got there just as they were about to commence their afternoon service.

### Thine Ox and Thine Ass shall Rest.

"Before I entered the village I saw something I have never seen since I left my own dear Scotland. There was a solemn stillness all around; and while at every village I passed on my way all, young and old, were busy reaping, no one was in the field here, not even an ox or a buffalo. On entering the village, I found the oxen all tethered in a row eating straw, and thus kept that all might get to worship. I cannot describe to you the reception I got. Poor people! they rushed about me, and with the most lively demonstrations of joy welcomed me. I was to them the representative of One whom, I trust, many among them have learned to prize. I was so struck and overcome with such a sight that my feelings I cannot express. We met in the open air, and I preached to them from the first part of the third chapter of John. It was with the utmost difficulty they would allow me to leave them. Young and old planted themselves in the village and opposed my going; and

it was only when I told them that there were others of their countrymen who had claims upon us that they were willing to let me go. I have told you the plain facts of this unprecedented case, that you may know what are our joys and our sorrows. I cannot tell what the result will be; that is known only to God. But one thing is plain, and that is our duty. We must watch over them and instruct them."

The following letter from Mr. Douglas gives a glimpse of Chinese lawlessness and of the power of Divine grace in rescuing the lowest and most hopeless from misery and ruin :—

"AMOY, *December 24th*, 1861.

A CHINESE WAIF RESCUED.

"It is a token for good that on that same Sabbath (December 8th) two more adults were added to the Church at An-hai. One is a young man, who was originally from one of the northern provinces of China. When in his seventh year, he was taken away from his home (whether bought or stolen he knows not), and brought in a junk to Chim-mo, where he was adopted into a family. His new parents soon died, and he was cast on the world, since which he has been going about, 'a wanderer and a vagabond,' in Chin-chew and the country around. Last year he heard the Gospel at An-hai, and gradually came under its blessed influence. At that time he was a most wretched-looking object—lean, ragged, dirty, miserable; but now he seems quite changed, both in the outer and inner man. He remembers nothing of his native place, not even his original name or surname, nothing even of the dialect (Mandarin) spoken in the region from which he came, except the words for 'seven years,' the sad memorial of the age at which he was torn from his home.

A PERSECUTOR CONVERTED.

"The other new member is the wife of T'han, one of the four firstfruits of An-hai. She was for a long time most

violently opposed to the Gospel, and to her husband in particular. It was she who, on one Sabbath more than a year ago, came in at the back of the chapel while we were at worship, and threw a quantity of liquid filth on several of the worshippers, including her husband and myself. She had also made parodies of several among the colloquial hymns. But now she is about as zealous in the cause of Christ as she once was on the other side."

## The First Presbytery in China.

The 2nd of April of 1862 will ever be a memorable day in the history of Presbyterianism in China. On that day the first meeting of the first Presbytery that ever met in that Empire, containing a fourth part of the human race, was formally constituted. It consisted of, or as we say in the west "Sederunt," the Rev. Carstairs Douglas, the Rev. W. S. Swanson, and the Rev. J. V. N. Talmage, and of Elders whose names have not been transmitted to us, representing the first and second Churches of the American Mission, the Churches of Peh-chuia, Chioh-bey, and Bay-pay. Mr. Talmage was chosen Moderator, and, after the meeting was *constituted* by prayer, one of the native Elders was chosen Clerk. There was much discussion as to the Chinese name for Presbytery, but at last it was resolved unanimously to call it *Toa-tiong*, or Lo-hoey, *i.e.*, the great meeting of Elders, being the nearest approach to Presbytery or the Classis of the Reformed Dutch Church, to which the American brethren belong. The minutes were kept, and all the proceedings were conducted in the Chinese language, a fact which made

the formation of the Mission Church a complete and independent body in itself a necessity. It would have puzzled the "Committee on Presbytery Records," in the Synod of the Presbyterian Church of England, to examine the proceedings of the Presbytery of Amoy and honestly declare them "correctly kept"; and in case of appeal from a Presbytery in China to the supreme court in this country, the distance in space could not have been so great a difficulty as the "diversity of tongues."

## Christian Union.

The Presbyterians were in the habit of making merry over the difficulty of their brethren of the American Mission, asking them to give their name to a Church in China, and suggesting that it would be a little awkward to give it the name of "The Reformed Dutch Church of America in China." The absurdity of the particular example confirmed the principle, that the order of Church government should be left to the judgment of Missionaries and their converts, guided by the Scriptures and the circumstances of society. We are happy to say that the Committee and the Synod of the Church in England accepted the principle at once, when the question was fairly brought before them. The Committee and Synod of the Reformed Dutch Church in America objected, and only gave in when all their Missionaries in Amoy sent home their resignation, rather than be parties to the separation of their converts from those of their Presbyterian brethren.

This union of the Missions of these old Churches gave added importance and interest to the establishment of the Presbytery of Amoy.

We cannot withhold an extract from the Report of the Committee laid before the Synod in 1865, evidently

LIONG LO AND FAMILY, A TEACHER OF MANY.

from the pen of Dr. Hamilton. Referring to the state of China as an empire, he adds :—

### Benefits Conferred by the Gospel.

"To such a country Christianity has an ample mission, and where it succeeds the 'signs following' are abundantly obvious. To give to a nation of materialists a heart and soul, by giving them the wide regards, the animating hopes, and the enabling

realisations of the Gospel, would of itself be no common achievement; and to a country which has fallen into such a state of collapse we see nothing else which can be life from the dead. But even short of the higher result, and long before any national regeneration can be anticipated, we may hope that to numberless individuals and families the Gospel may bring the same blessings which it has diffused in more favoured lands. It has done so already. On the converts it has bestowed a Sabbath; and even although some of them may be obliged to work a little harder through the week, the delightful transition from stated drudgery to a day in which there is no trading and no toil, with all its renovation of feeling and all its suggestions of the rest which remaineth, is itself a boon unspeakable.

### The Gospel Gives a Heart.

"And it has given them kindly feelings and affections. In loving Christ they have learned to look with new eyes on one another; and after drawing water from the wells of salvation, a fountain of new tenderness has leaped up in their arid earthly natures, flowing out towards their teachers, their own families, their fellow-members, and it has made them unselfish and generous. When a chapel was needed at Khi-boey, there was a most eligible site which belonged to two Christians, in conjunction with a third, who was a heathen. The two bought up their neighbour's share, and then presented the ground to the Mission; and the members of the Church at once set to work, and carried stones and timber a distance of four or five miles, whilst others mixed the mortar or reared the fabric; and one man, who was not able to build or carry burdens, prepared food for his companions. In the same neighbourhood an old farmer had embraced the Gospel, and for Christ's sake was hated and annoyed by his fellow-villagers. Harvest came; but though his fields were ripe, no one would help him to secure the crop, and the rice would have gone to waste ungathered if the Christians at Khi-boey had not heard

of the old man's troubles. At once a band of them set off; and arriving at the farm in the evening, they commenced work early next morning, and they worked with such vigour that before dusk the fields were clear, and the heathen were taught the practical power of brotherly kindness."

As an illustration of the power of Christianity in the life and death of converts, referred to in the Report, we may give the following incident. Mr. Douglas thus describes the deathbed of an old woman in the village of Chang-chung, where there were only three converts :—

DEATHBED OF A "MOTHER IN ISRAEL."

"At this time I learned the particulars of what I had heard before leaving Amoy—namely, the death, about a month ago, of an aged Christian woman. Her age was seventy-four. She had been converted through the instrumentality of her son Song; and I suppose the distress and anxiety connected with his imprisonment may have hastened her decease; but she was spared till she was able to have the comfort of having him to attend her in the closing scenes of her life; and besides him, she had also around her deathbed another son, a daughter, and a daughter-in-law, who are walking in the same path of life, and adorning their profession. All these she affectionately exhorted to continue steadfast to the end. She very solemnly warned and rebuked two other sons, who had formerly come forward as candidates, and had of late drawn back. During the last few days of her life she spoke of nothing but God and heaven and her Saviour. She said there were only two things for which she wished to remain a little longer in this world: the one being to see and exhort one of her sons, who lives at Yung-chun, about fifty miles in the interior, but who did not arrive till after her departure; the other being to take farewell of her pastor. As her end drew nigh she was much in prayer and communion with God. At

THE FUNERAL OF A CHRISTIAN.

one such time she said, 'My heavenly home is beautiful and glorious; Jesus has made ready a dwelling-place for me.' Again, she said to her son, 'Song, my son, will not you just come with me now to heaven?' 'Mother,' he replied, 'if it be God's will, I am ready now to go along with you, but I expect He will leave me here a few years more to publish the Gospel, and we shall meet in His good time.' After she had peacefully passed away, her remains were followed to the grave by the Christians and candidates, to the number of about forty; and though her two eldest sons were still heathen, all was according to Christian rules. Some of the enemies had planned to take the opportunity of seizing some of the more prominent Christians; but they were deterred by the number who were present, and by the invisible power of Him who watches over His people."

In the time of keen persecution at Bay-pay and Liong-bun-si, the power of the Holy Spirit in adding to the Church is strikingly manifested, and is the best proof of the Divine nature of the work and of the sincerity of the converts.

### Baptisms in Time of Persecution.

"Mr. M'Gregor is writing in full about the seven whom he baptised at Yu-boey-kio; and, at the same time, we have to report five baptised by Mr. Cowie at Khi-boey. Two of these are women, the wife and mother respectively of the two members at Kio-lai village, who have of late endured so much persecution, not yet redressed. There is also a son of an old member at Ka-na-na (olive grove), and the others are two young men from villages where no members had till now been received. You need no commentary from me on these facts. May the Spirit of God lead the Churches at home to ponder them, and to act as those on whom lies the responsibility of carrying on and extending this work!

THE VILLAGE THAT TURNED FROM IDOLS.

"Mr. M'Gregor adds in a postscript: 'I find Mr. Douglas has omitted to mention that Liong-bun-si people were not present at the last Bay-pay Communion, as we have thought it better to arrange henceforth to have Communion at Liong-bun-si itself. We have been led to do so partly because now, by the blessing of God, on Communion Sabbaths at Bay-pay, "the place is too strait for us," and partly because the distance of Liong-bun-si from Bay-pay and the erection of the new chapel render it a suitable place for organising an independent congregation. We hope to have the first Communion there about a month hence.'"

Mr. M'Gregor's account of the death of the scholarly teacher of the students in the Mission College at Amoy and of the rapid spread of the truth is full of interest. The baptism of a Buddhist priest who abandoned the instruments of idolatry and left all for Christ is a witness to the power of the Word of God.

"AMOY, *August 8th*, 1866.

DEATH OF THE STUDENTS' NATIVE TEACHER.

"MY DEAR MR. MATHESON,—While in many things God is giving us cause for rejoicing, He has in His wisdom seen fit to afflict us by the death of Ko-yan, the students' Chinese teacher. You may recollect he was previously a schoolmaster, and was received only four months ago, at the last Bay-pay Communion. Having returned to Bay-pay on a visit to his friends, he was violently seized by some affection of the throat, and died within sixteen hours after becoming seriously ill. Before his death he was able to testify to the elders and preachers who visited him, that his trust in the Saviour was unshaken.

### Inquirers at Yu-boey-kio, and Seven Baptisms.

"Meantime we are called to rejoice at the reception into the visible Church of others whose names, we trust, are written in heaven.

"Sabbath, July 29th, I spent in Yu-boey-kio. There have been for some time past about thirty male inquirers there, the women not being able to come to worship, as we have hitherto got no separate place provided for them in the house rented as a chapel. Most of these candidates I had at different times previously examined, as had also Mr. Douglas; and after conference with the elders and native preachers, we fixed upon ten persons as giving us reason to believe they might be received. Of those, on further examination, I baptised seven.

### A Buddhist Priest Forsakes All.

"One of these seven, Kee-hoey, was previously a Buddhist priest, in sole possession of a small temple and the grounds connected with it. Having heard the Gospel, he, about the beginning of the year, left the temple, and went to reside in a neighbouring village. Since then he has been diligent in attendance upon every opportunity of instruction and spiritual profit within his reach, and altogether, so far as man can judge, has shown himself a true disciple of Jesus. On Sabbath evening, in looking on his former property, beautifully situated, overlooking the stream that flows from Yu-boey-kio towards Bay-pay, I thought of the words of our Lord, 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life.'"

The Emperor of China has the power of setting up new gods, as the Pope has of canonising saints in

the Roman Catholic Church; and for much the same reasons. In both cases it is generally from some supposed miraculous cures effected after death, by persons who have been less or more noted for good deeds during their life in this world. It is not unusual for petitions to be presented to the Emperor, praying him to confer divine honours on some man or woman who has secured the reverence of devout believers, and thus to sanction their being worshipped by those rites which are appropriate to inferior divinities. For they have in China the distinction made between *latria* and *dulia* in the Church of Rome.

### Pilgrims to an Idol's Shrine.

"The good feeling shown was the more remarkable as the streets were crowded early and late with the pilgrims (I may call them) to the shrine and grave of an idol surnamed Kwoh, and commonly called 'Sacred King Kwoh.' He lived several centuries ago, and does not seem to have done anything remarkable during his life; but after death he was worshipped, and his worship has become more and more wide, till now in the Chinese eighth month (in which his birthday falls) there is a crowded pilgrimage to his birthplace, about twenty-five miles inland from Chin-chew. The devotees come from all parts of the province, and even from foreign parts where Chinese emigrants are found. At the birthplace the great objects of reverence are his grave and a large temple raised to his honour, from which all his temples and shrines over the country must be supplied anew with incense, if his powerful aid is still to be afforded."

A revival of religion in two large villages is described by Mr. Douglas with his usual caution and reserve,

while he rejoices in the evidence of the power of the Spirit of God.

### Examination of Forty-five Candidates at Khi-boey.

"After a mile or two we got into a lonely path, like a sheep-walk, among high mountains, till, having reached the summit level, and enjoyed the magnificent panorama, we rapidly descended to Khi-boey, where I found a number of candidates for baptism waiting to be examined. Early on Sabbath we were again at the same work, till the whole number examined amounted to forty-five, besides some more for whom we could not find time; out of these we selected nine, and I with much joy baptised them in the forenoon. I have never seen the chapel so crowded before.

### Remarkable Awakening at a Distant Village.

"A remarkable movement has just begun at a village still farther off, called Chha-tau-po, about six miles beyond Au-liau. Several of the villagers, having heard the Gospel at the Amoy Hospital, began to set up the worship of God in their houses and to forsake idolatry. When brother Chey of Au-liau heard of it, he went over and encouraged them, one of them being a relative of his own. Their fellow-villagers then began to persecute them, and they had to hold their worship among the trees on the hillside. Opposition became yet stronger, and some of them went to Chang-chew to ask a visit from some preacher. There they were told to apply at Khi-boey, as it is nearer. So two of the Khi-boey brethren went to see them, gave them some instruction, and spoke to the head men of the village in such a way that the persecution ceased. They twice came to Khi-boey chapel, and the brethren there twice visited them; but the distance (nearly thirty-five miles), much of it over steep and lofty passes, was found too much, and we learned that, though farther from Chang-chew, they were much more accessible from it, water

communication reaching within seven miles of their position. So last week Mr. Kip, of the American Mission, visited them, found the road quite easy, and, their number being about a dozen, arrangements are made for their having supply of ordinances by means of the preachers at Chioh-bey and Chang-chew. How deeply interesting to find the outposts of the Mission work at Khi-boey and Chang-chew respectively thus actually meeting each other in such distant parts!"

We have spoken of the "Conference" held by the workers and members of the Churches in each of the great centres, for the quickening of the spiritual life, and improving of the efficiency of the work of the Mission. We give here a brief report of one taken down by the Rev. Mr. Watson. It was held, as such conferences can be most profitably held, by the Presbytery when its members are alive to their duty and cultivate in themselves the highest form of the Christian life.

## Monthly Conference of Preachers held at Kang-be, Amoy.

In the Amoy district a monthly meeting of the Missionary, with the preachers in a wide circle, is held at some centre, and aims at a complex object. It provides for instruction in the Word, practice in the work of an evangelist under stimulating conditions, mutual improvement by studying together, praying together, and preaching together; in short, greater spiritual power through quickened minds and enlarged hearts.

At the March Conference in 1888, Mr. Watson, impressed with the gracious spirit prevailing, began on

the third day to take notes, some of which friends at home will be glad to read. Wednesday afternoon is devoted to mutual exhortation and prayer. He writes as follows :—

"*Wednesday, March 28th.*—At 2 p.m., a few minutes after the gong sounded, we were all quietly seated. The Rev. Sin-to, pastor of Ma-liong, took the chair, and, after the opening praise and prayer, asked if any one had requests for prayer to present.

BROTHER CHI'S ADDRESS.

"Brother Chi said : 'I have heard that Christians in Teng-kang, near Peh-chuia, are lukewarm. Let us pray for them ; also for Mrs. Ki-po, whose husband beats her when she dares to come to church ; also for Mrs. Bien, who used to persecute her husband, but is now of like mind with him—let us pray that she may become a real believer.' Chi then prayed.

"'Come now,' said Sin-to, 'let us consider the subject of Conference ; it is appropriate for this meeting,—Phil. iv.' He then discussed in an earnest, practical, and interesting way verses 6 and 7, illustrating by real incidents. Accurately and concisely he pointed out that this letter was written to a Church that Paul had found no fault with—a poor Church that yet contributed more abundantly than other Churches, and also a persecuted Church. He then spoke of things that naturally caused anxiety and trouble—*e.g.* sickness, poverty, bereavement, persecution ; urging that it was both duty and privilege by prayer and supplication to make our requests known to God.

"The exhortation ended, he asked if any had a subject to suggest for prayer,—

CHHIU-HIANG.

when Chhiu-hiang, a preacher, wished to give thanks because at Liok-go they had not suffered the persecution they had dreaded, and to pray that a new plot, at present being made

for their persecution, might be frustrated. Asked by the chairman to explain, he stated that now each family at the year's end had to contribute a certain sum towards the worship of the idols, and that when the Christians said they could not subscribe for idolatrous purposes the heathen resolved to compel them, or to drive them away from the village if they did not pay, on the ground that soon no one would worship the idols, but all would join the Christians to escape payment. Night and day the preacher and the Christians had prayed to God to avert this calamity, and they had been heard and saved. But now some literati had stirred up a plot to destroy their fields. 'We cannot make these Christians pay, owing to the decision of the Mandarin, but we can destroy their crops and lay waste their fields.'

"Chhiu-hiang, continuing, asked that prayer should be made for O-sai, his native place, where the Church seemed extinct. Sons were not following their believing parents. 'Pray also for my wife and family,' said he, but began to shed tears, and for a time could not proceed. At length, with choked voice, he managed to tell how his father and wife, three sons, and the eldest son's wife were not yet Christians. Only one son and a daughter-in-law were Christians.

### KHAI-HONG.

"Khai-hong, another preacher, stood up and said that O-sai was indeed in a wretched condition. But why? 'Because we have not done our duty by our teaching and example. Let us amend our ways and seek forgiveness. It is also true that many sons of Christian parents do not follow in their fathers' footsteps. But why? It is in many cases because the parents do not know the Gospel and are not in earnest.' He then prayed somewhat as follows: 'Lord of heaven and earth and all things, we are in Thy presence, and beseech Thee to bestow what we need. . . . At Liok-go Thou hast upset their schemes; and now another trouble threatens. Save them as

Thou hast already saved. . . . Enable Thy people to live holy, righteous, and godly lives. . . . We also entreat Thy favour for O-sai; for Thou art the Head of the Church. . . . Forgive the sin of Thine own people. Enable them both to know the way of life and to walk in it. O-sai is like a lamp without oil. Give Thy Spirit. Cause every one to cast off evil and become burning and shining lights. Glorify Thine own name! Amen.'

### Prayer by Lok.

"Lok, a young preacher, then prayed: 'Thou art King; Thou hast power; Thou lovest Thy people. Revive Thy work. . . . Some are still scheming against Thy people. Preserve those who put their trust in Thee, and change the hearts of those who would hurt Thy children. Lead them to repentance, for we set our hope on Thee. Hear us also on behalf of O-sai. Look on, Christ, and forgive us. Cleanse Thy Church. Quicken Thy people. Make them to know their sins. Make us all truthful. Enable us truly to shine as lights in the world. Amen.'

### Requests for Prayer.

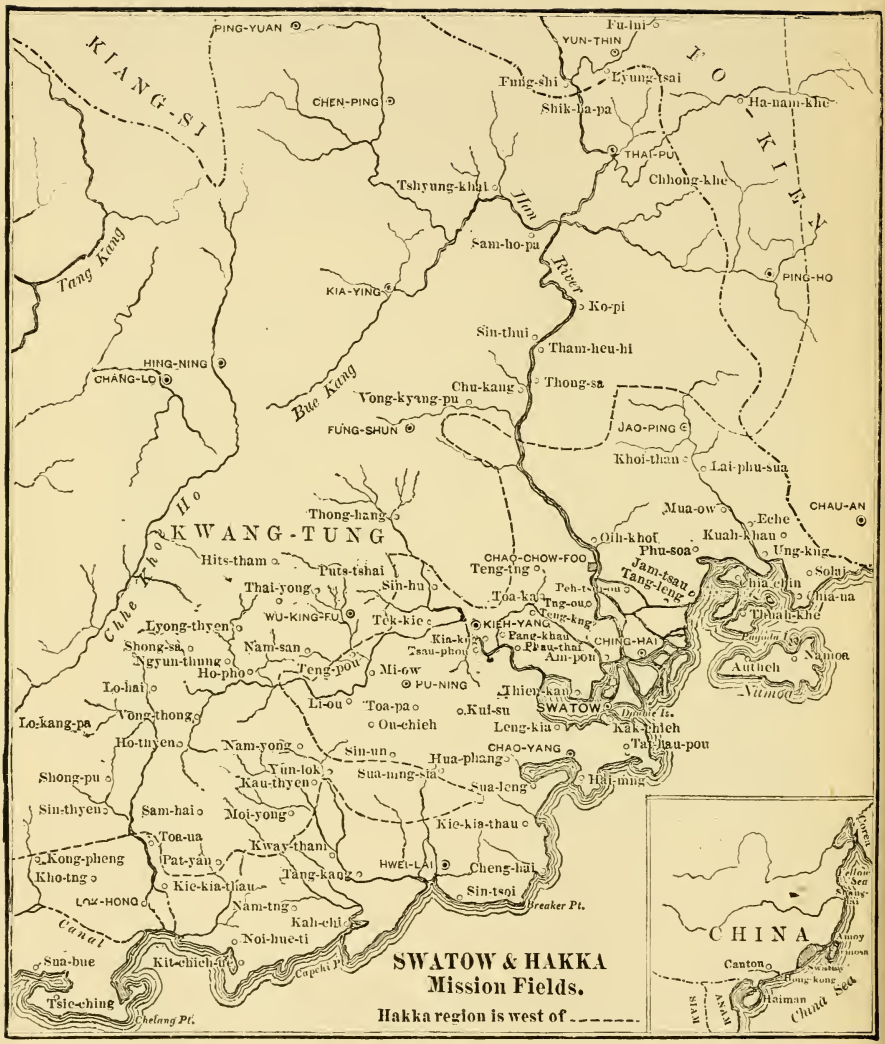
"Two of the women then invited the meeting to pray for them: the one desiring that God might change her son-in-law's evil temper; the other wishing 'that my eldest son may be a steadfast Christian, and that my younger son, who is at school, may have his heart opened by the Holy Spirit.'

"Khai-hong suggested that we should pray that those wishing to enter the Church might give evidence of being new creatures in Jesus Christ; also we should pray that all over our Church every one may be made willing and enabled to read the Scriptures in the vernacular. Teng, a preacher who is usually in the Chin-chew region, said: 'As you know very little about the North, I will tell you a few things. At O-thau some women attending church are reviled in the most filthy language as they come and go, and have even had their clothes

torn. But they have kept steadfast. Let us give thanks on their behalf and pray for them. . . . Also let us pray for the preacher and chapel-keeper there. Besides the annoyance caused by their being continually reviled as they go along the street, they are every night trembling lest robbers dig through the chapel wall and steal. They are unwilling to stay at O-thau. Let us pray for them, that they may bear up and come through these trials more qualified for usefulness.'

PRAYER LED BY THE REV. SIN-TO.

"The Rev. Sin-to prayed: 'O Thou who hearest prayer, we thank Thee. Thou hast often granted our requests. Our brother Bien was long tormented by his wife. We often prayed that her heart might be changed, but, alas! had little hope that our prayer would be answered. Now Thou hast moved her to worship Thee. Confirm her. . . . Thou hast given increase to this Church. Grant that catechumens here and all over the Church may be soon baptised. We have not given earnest heed to instructing those who wish to become Christians. Forgive us. Enable us to set our hearts on this matter, so that all candidates may soon be admitted. . . . Make all willing to read the vernacular. . . . We have heard of persecution in the North. We thank Thee that Thou hast enabled those who trust Thee to stand firm. Keep them steadfast, and cause persecution to cease. . . . Also preserve the preacher and chapel-keeper from being faint-hearted. Let this experience do them good. Amen.'"


KIANG-SI
PING-YUAN
CHEN-PING
Fu-lui
YUN-THIN
Fung-shi
Kyung-tsai
Shik-la-pa
Ha-nam-khe
THAI-PU
Chhong-khe
Tshyung-khai
Han River
Sam-ho-pa
Tang Kang
KIA-YING
Ko-pi
PING-HO
Sin-thui
Tham-heu-hi
HING-NING
CHANG-LO
Bue Kang
Chu-kang
Thong-sa
Vong-kyang-pu
FUNG-SHUN
JAO-PING
Khoi-than
Lai-phu-sua
Mua-ow
Eche
CHAU-AN
Thong-hang
KWANG-TUNG
Che Kho Ho
Oih-khof
Kuah-khan
Phu-soa
Ung-kng
Hits-tham
Tuts-tshai
CHAO-CHOW-FOO
Teng-tng
Jam-tsau
Tang-teng
Sohu
Thai-yong
Sin-hu
Toa-ka
Tng-ou
Chia-na
Lyong-thyen
WU-KING-FU
Tek-kie
KIEH-YANG
Pang-khau
Phau-thai
CHING-HAI
Shong-sa
Nam-san
Kia-ki
Tsau-phou
Am-pou
Namoa
Ngyun-thung
Ho-pho
Teng-pou
Mi-ow
PU-NING
Thien-kan
Autheh
Lo-hai
Li-ou
Toa-pa
Kul-su
SWATOW
Lo-kang-pa
Vong-thong
Ou-chieh
Leng-kia
Kak-thieh
Ho-thyen
Nam-yong
Sin-un
CHAO-YANG
Tai-hau-pou
Hua-phang
Shong-pu
Yun-lok
Sua-ming-sia
Hai-ming
Kau-thyen
Sua-leng
Sin-thyen
Sam-hai
Moi-yong
Kie-kia-thau
Toa-ua
Kong-pheng
Kway-thau
Pat-yan
HWEI-LAI
Cheng-hai
Kho-tng
Tang-kang
Kie-kia-thau
LAK-HONG
Sin-tsoi
breaker Pt.
Nam-tng
Canal
Kah-chi
Noi-hue-ti
Sua-bue
Kit-chich-ti
Capchi Pt.
Tsie-ching
Chelang Pt.
SWATOW & HAKKA
Mission Fields.
Hakka region is west of
CHINA
Canton
Hong-kong
Hainan
SIAM
ANAM
China Sea

MISSION BUILDINGS, SWATOW.

# CHAPTER VIII.

## *THE STORY OF THE SWATOW MISSION.*

SWATOW, the port for the large city Chao-chow-fu, and a large and populous region, is a comparatively new town of about twenty-five thousand inhabitants, which has suddenly risen to importance as one of the *open ports*. It was chiefly engaged in the illicit trade in opium when Mr. Burns was led to commence Missionary work there. He had found in the Mission of the American Baptists at Hong Kong some intelligent converts who came from that region, and was induced by them to go as their leader, or, as he would have said, as their follower, on a visit to that place. We have already told how he worked there, and of the treatment he met with from robbers and the Mandarins of Chao-chow-fu. Like his old pastor, well known as Rabbi Duncan, who took a special

liking for the Jews, from having been cheated by one of them, the rough treatment only increased his sense of their need, and strengthened his desire to preach the Gospel of peace to that savage and rude people, as he calls them. Mr. Burns' work was too brief and desultory to produce any visible results, but he interested some of the people in his message, and prepared the way for another and far more permanent work. Mr. George Smith was led to take Mr. Burns' place when he left for his visit to Amoy in the end of 1858, which may be taken as the commencement of regular work.

Swatow is an important position for our Mission; and though in the province of Quang-tung, is not far from the southern border of Fuhkien, and is only one hundred and twenty miles from Amoy. It is the natural outlet of a densely peopled district, and the people, though rude, are not specially prejudiced against foreigners or hostile to Missionaries. It has the advantage of easy access to Double Island, which shelters the harbour from the open sea, and, from its healthy exposure to the sea breezes on its higher grounds, proves a health resort for our agents when needing rest. A sanatorium has been built there by Mr. J. M. Douglas, a brother of our late Missionary. It is situated at the mouth of the river Han, which rises in the province of Fuhkien, by which, and its tributaries, access is gained to the interior by the easiest and safest mode of transit—a good boat. The large city of Chao-chow, of about two hundred and fifty thousand

inhabitants, is within a distance of forty miles, and is the capital of a large district. As the river is too shallow for foreign ships, or even for large junks, Swatow is the centre of a large and increasing traffic with that important city and the surrounding district, which greatly facilitates the spread of the gospel to the "regions beyond."

Mr. Smith, of whom we may speak freely, as he has gone to his reward, was a native of Aberdeen, and brother of one of our most zealous supporters in Scotland—an enterprising tradesman in that city. Mr. Smith was an enthusiastic and able Missionary, and devoted to his work. He systematised the Mission, took up his position in the town of Swatow, and kept it in spite of opposition. Within a year of his arrival he had the satisfaction of admitting to the Church a promising youth of fair education, the son of a military Mandarin, and inquirers began to gather round the little meeting-place.

Mr. Burns cheered the heart of his younger brother by visiting Swatow again in 1860. As usual, amongst other useful work, he resumed the office of sacred muse, and turned some of the Psalms, and of the best English hymns, into the Tie-chiu or vernacular of Swatow. It is interesting to hear of the staunch singer of the Psalms of David not only translating the simpler hymns demanded by simple believers, but setting them to some of our popular Scottish airs. One was set to "Scots wha ha'e wi' Wallace bled." He seems to have felt this was rather incongruous,

for he writes to the Convener for a tune to the same measure, which he heard of as more suitable for sacred song. Amongst other hymns added to the Amoy collection, which he translated into the Tie-chiu, were such as "The happy land," "Come, Thou Fount of every blessing," etc., which he translated into several other dialects of China.

No intelligent reader will think the following letter from Mr. Mackenzie too long. It records the first visit to the important city of Jao-ping. The kindly reception and entertainment by the Mandarin was a most unusual event, and greatly favoured his object. It is also an interesting example of Missionary travel and its incidents.

"SWATOW, *June 7th*, 1865.

VISIT TO JAO-PING.

"MY DEAR DR. HAMILTON,—Since writing to you about half a year ago, I paid a very interesting visit to the district city Jao-ping. This is one of the inland cities of this department, near the borders of Hokkien, three days' journey from Swatow, and two from Yam-tsau and Chhin-chhung, our farthest northern stations. Accompanied by two of my assistants, my 'boy,' and one of the Church members (to carry our books, bedding, etc.), I started from Chhin-chhung early on the morning of Monday, March 6th. After walking some fifteen or eighteen miles of a rather hilly road, and seeing one of the Church members by the way at a village called Chie-koi, we put up for the night at a roadside inn at Teng-tah, close by the Jao-ping river.

"At daybreak on Tuesday we were up, and had a refreshing bathe in the Jao-ping river, which almost made up for the want of sleep during the night; after breakfast and worship, we

set out for the city. Our second day's journey was more hilly, for the most part by the side of the river, and amid scenery often pleasing and picturesque, and reminding me of familiar scenes in the Highlands. It was the first time a foreigner had been in that quarter, but, by the Lord's kindness, we met with no hostility or rudeness on the part of the people.

### Reception at Jao-ping.

"On arriving at Jao-ping, about 3 p.m., I sent three of those with me to look out for an inn, or some other resting-place, while A-kee (our assistant at Yam-tsau) and I began to preach. Very soon a large crowd gathered, and we were enjoying a good opportunity, when messengers from the *Kong-kek*, or, as we should say, the *municipal authorities*, came and required us to appear before them. We of course went at once, and, on being shown into the presence of the gentlemen who sent for us, and asked by them why we had come, I told them that we had come, in obedience to the command of the Lord Jesus, to preach His Gospel.

### Timely Intervention.

"While things were thus beginning to look somewhat threatening, and I was beginning to fear lest the object of our coming would be defeated, most providentially a messenger came from one of the Mandarins, saying that he wished to see us. I thought at the time, and have often since, that surely it was of the Lord's special care and mercy that that messenger came at the time he did. On appearing before the Mandarin, I showed him my passport, and he at once seemed to understand my position, and kindly set about caring for me. He had formerly met with foreigners in the north of China, and knew something of their ways: he was thus the more prepared to receive me without suspicion. He introduced me to the Mandarin who was at the time in charge

of the city. The acting Mandarin, having read my passport and had it copied, kindly invited me to stay in the yamun during my stay in the city. He and the friendly Mandarin who first sent for me both urged me to remain in the yamun, saying that the inns were very dirty, and that, besides, I might be annoyed by the people. Upon this, and knowing what they said was quite the case, I gladly, and the brethren, if possible, more gladly, accepted his kind offer. We thanked him, and asked him, and some of those with him, to accept a copy of the Scriptures and one or two other books containing the doctrine of Jesus. They did so, and on this and one or two other occasions we had the privilege of making known somewhat of the truth to the people of the yamun.

### Fishing with Cormorants.

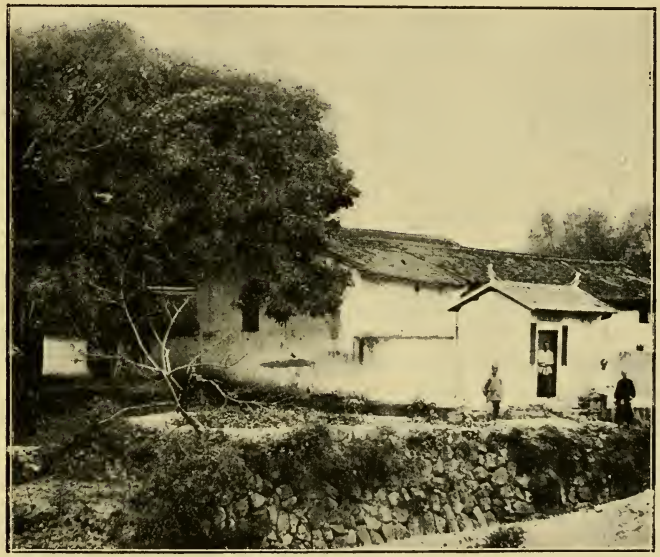
"During our return we saw a somewhat unusual sight—a Chinaman catching fish by means of birds trained for the purpose. The fisherman goes out on a long narrow raft to a deep pool of the river. The birds are perched on the raft on each side of him, and at a given signal dive for fish. Every bird has a ring round its neck of such a size as to prevent its swallowing large fish, but large enough to let it have the smaller fry, as, I suppose, a reward for its diligence. On one of the birds rising with a fish in its bill, the man at once seizes the bird by the throat and makes it let go the fish, which forthwith drops into the basket ready for its reception."

Mr. Smith, in a letter to Mr. Barbour, the Treasurer of the Edinburgh Commission, by which he was supported, tells of progress at Tat-hau-po, with persecution, and gives a fine example of the heroism of the women of Yam-tsau in going to the new station of Chhin-chhung to encourage them in breaking through the tyranny of custom to attend the public worship of God.

"TAT-HAU-PO, *May 22nd*, 1863.

WOMEN SUFFERING FOR CHRIST.

"A new station, about three miles from Yam-tsau, has been opened at a village called Chhin-chhung. Two women from that village have been baptised, others are inquirers, and have suffered bitter persecution for the worship of God. One



HO-TSHAN CHAPEL, SWATOW.

woman, not yet baptised, has especially been the object of hatred and bad treatment on the part of her infuriated husband. She came to Yam-tsau the day of the Communion there, and on returning avowed her determination at all hazards to follow Christ. Her husband beat her in a brutal manner, cutting her head, and driving her from his table. He had previously threatened to divorce her, and probably sell her to some one

else. She has not, however, swerved from her resolution, and by last accounts is still attending public worship on the Sabbath at Chhin-chhung. She has two children; the eldest, a boy of ten, takes part with his mother in worshipping God and learning Christian books, while the younger sympathises with the father. Another woman in that village had heard the Gospel somewhat, and for giving up idolatry and ancestral worship was cruelly treated by her husband. She has since lost her reason. Her husband had latterly begun to treat her better, but her mind is evidently deranged.

"One interesting feature in the Yam-tsau district is, that the Gospel is spreading to neighbouring villages, chiefly through native agency—*i.e.* through the native Christians communicating the glad tidings to their relatives.

### Heroic Women.

"On Sabbath, May 10th, before I left, no fewer than seven of the Yam-tsau Christian women came from Yam-tsau to make a demonstration before the Chhin-chhung villagers of their faith in the Gospel, and to give courage to the Chhin-chhung sisters to attend public worship, whatever people might say or do. It was quite a piece of Christian heroism for these women to walk with their little feet a distance of two or three miles to attend worship in a strange village, and brave whatever obloquy they might incur from their own neighbours or strangers. The Apostle speaks of those women who laboured with him in the Gospel, and we may well do the same."

In the following modest but thrilling narrative of his very narrow escape from death, Mr. Smith is intent on manifesting the favour and power of God in protecting him, not of making any display of his own coolness and courage.

### Tumult at Am-po—Providential Deliverance of Mr. Smith.

"On the same Sabbath that our chapel at Ung-kung was opened, a new station was opened at Am-po. This is a town about the same size as Umg-kung, distant from Swatow by water about eight or nine miles. Am-po has long had a bitter antipathy to foreigners and Christianity. The town is rather wealthy, and many of the people are well-to-do; the inhabitants are also well acquainted with foreigners, and fear their superiority. Some six years ago I got rather an unceremonious dismissal from the place.

"Night after night there was more preconcerted opposition, and the stones thrown were better aimed. After I had been there a week, and thinking that it might be wise to withdraw for a short time, arrangements had been made for my leaving. Dr. Gauld paid us a visit with his medicine-chest, and as far as I remember had a good opportunity for healing. He left the afternoon of the day that he arrived. On leaving, his boat was pelted with stones, and much hostility was displayed as he passed through the town. Of that I was not aware till afterwards. I stayed behind to see what kind of feeling the doctor's visit had produced. That night a crowd, far more numerous and noisy than before, gathered at the time of evening worship. As the evening advanced the crowd and tumult increased. After exhausting my resources to still them, I found them like the deaf adder. At last, having got some material arguments hurled at my head, it seemed best to try to dismiss the audience. In order to do this it was my habit to retire upstairs. On my withdrawing, yelling, shouting, etc., commenced. By-and-by crash after crash was heard; then all kinds of missiles were thrown against the upper story.

"The street in front of the house was filled with a dense and excited crowd. Lamp, table, chairs, forms, stair-ladder, etc., were all carried out of the chapel and smashed to pieces. Stones, boulders of lime, tiles, brickbats, were hurled against

the windows upstairs. Some cried out, 'Cut off his head!' One of the Chinese (A-bun) came over the roof of a shed and got to me, and proposed going to seek the Mandarin's aid. This I at once urged him to do. Meanwhile, I knew not what all this would come to. That passage, 'Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people' (Psalm lxv. 7), was often in my mind during the evening. One of the shutters of the window upstairs was driven open by the missiles thrown, and I stood at the back of it, holding it closed. I cannot say I felt alarmed, though solemnised.

### Timely Deliverance.

"By-and-by a shout was heard, the crowd began to skedaddle (to borrow a significant word from our cousins), the discharge of brickbats stopped, several policemen from the yamun came upon the crowd from both ends of the street, seized some rioters, and the rest, not knowing how feeble a force had attacked them, took to their heels. One of our lads scrambled into the upper floor to learn how it was with me and tell what had been done. A ladder was borrowed from our neighbours. I got downstairs, and found the chapel cleared of everything, one of the doors broken up, and the floor covered with all manner of missiles.

"Next day we resumed worship as usual, morning and evening. I was doubtful about the propriety of evening worship, but Kau-ti-peh, a worthy old man, one of our members, and now in our employ, urged that we should go on as usual. The storm was over; it had spent itself; and since then things have gone on smoothly. I stayed other ten days, till the Mandarin had got our case disposed of, and a proclamation issued to warn all the inhabitants against unruly conduct towards us. During these days the opportunities for preaching were often remarkably good, morning and evening. I may mention that I felt great satisfaction at the Christian bravery of the two Chinese referred to. They stood out, and did their part nobly."

Mr. Mackenzie had a narrow escape from an angry mob on a visit to Pu-ning, in which we are glad to record the interposition of one of the higher classes and the protection of the Mandarin, showing, what should never be forgotten, that there are good as well as bad among the literati and magistrates. It also shows how responsible they are since they can so easily put down a riot when they like to exert themselves.

RESCUE FROM THE MOB, AND KINDNESS OF THE MAGISTRATE.

"Just as things were at the worst—I having lost my sun-hat and umbrella, and Phang-hue having lost his coat and umbrella, and the violence of the two or three men who were assaulting us becoming more and more outrageous—just then, in our extremity, was the Lord's opportunity. A respectably dressed man happened then to come up, sitting in a chair, and, seeing the state of matters, he vigorously interfered, scolded and reproved our assailants, and soon dispersed them. I did indeed feel grateful to him; and what thanks and praise shall I render to the Lord for such marked, and gracious, and timely care for us? That night I spent in the yamun of Pu-ning, the district magistrate receiving me very kindly, getting a change of trousers for me (of course a pair of Chinese trousers), providing us with food, and moreover making some reparation for the losses we had suffered, and promising to reprove the villagers who had behaved so badly, and to issue a proclamation warning them against such conduct in the future."

Dr. Gauld gives a modest but important account of hospital work in Swatow in 1868, when he treated 2,538 cases, while the arrangements were in a comparatively rudimentary condition, and in the same year treated 1,607 cases in Am-po and 1,318 in Tat-hau-po. He says truly :—

### Swatow Hospital Report.

"Its importance to us as Missionaries, apart from the greater material benefits likely to accrue to the patients themselves, from a more or less prolonged treatment, is appreciated when we consider that it is only by living among us, and coming into daily contact with us, that these people learn our motives, have their suspicions dissipated, and their feelings turned in our favour. According as this desirable result is attained are they likely to profit by the Christian instruction they receive. That this is no theory merely, the practical experience of years has fully proved.

"The large number of *lepers* is striking, otherwise there is nothing new to report on the subject. We would be glad if any of our readers could suggest a remedy for this disease; European and native modes of treatment have alike failed. Amelioration of the symptoms and partial recovery are not unusual, but of complete cures little can be said.

"The daily religious services, morning and evening, are conducted, as heretofore, by Messrs. Smith and Mackenzie. During the past year several of the patients have renounced idolatry and become worshippers of the true God and believers in Jesus Christ, making public profession of their faith by baptism. In several of the more important centres of Missionary operation throughout the department, the first converts got their knowledge of the Gospel when patients in the hospital in Swatow. In the early part of the year a leper, formerly a hospital patient, appeared with several aged women belonging to his village, all desirous of becoming Christians. This was the beginning of a work of the Holy Spirit among the people of the district."

Dr. Gauld has hitherto told us of the general poverty of his patients. The lepers and blind beggars are the class he most tenderly cared for. But on this and other

occasions we find him ministering to the chief magistrate of a large district, living in the important city of Chao-chow.

### Interesting Medical Visit to the Tau-tai.

"A few weeks ago I had rather a distinguished personage on my patient list. You lately heard of Mr. Smith's successful visit to the Hoo city. I had the pleasure of spending a night or two in it, not in the Mission's house, but in the Tau-tai's yamun. He had long suffered from dysentery, and was at last given up as lost by his native physicians. He did not know what to do, and thought he must now die, as he had invited every physician he could think of, when his Swatow agent, a deputy, advised him to invite the 'foreign doctor' to see him. With some hesitancy, owing to fear of the people's dislike to the step, he consented to do so, and two large Hak-ka boats were sent from the Hoo city to Swatow for me. The Tau-tai's chair was soon at hand to convey me to the yamun; and on my arrival the said dignitary himself made his appearance, with his officers around him. He looked very ill indeed, and it was specially a case where one needed to lift up the heart and voice to the Lord for His help and blessing on the remedies that might be applied. During the day our native brethren from the station in the city made their appearance, and were evidently delighted to see me under such peculiar circumstances. We were all very kindly treated, and many good things in the way of food were provided for us.

"I spent the next night also in the place, and then on Saturday morning made up my mind to leave. By this time the progress of the Tau-tai's disease seemed to be checked and tokens of amendment to be manifesting themselves, so that I felt freedom in leaving a supply of medicines with him and returning to Swatow (where the Communion was to be held the following day). A chair was again provided for myself, and one for the deputy, to take us to the river-side,

where the boat was waiting. It was so early in the morning that our exit created little stir. That afternoon we safely reached Swatow. Through the blessing of God the patient has gradually been recovering, and, as I have not heard from him for more than a week, I presume he does not now need our help. He is chief Mandarin for three of the departments of the province—Tie-chiu (in which we are working), Kiaeng-chew (where the German Missionaries have their stations), and Hui-chew (near which is our station in Kway-tham). He knows my connection with the Mission and the Missionaries, so that, through God's overruling and gracious providence, good may result to His cause, and the spread of the Gospel be facilitated. May our Master order it so for His own glory!"

## Death of Dr. A. Thomson.

In 1872 the Swatow Mission suffered another of those mysterious losses so trying to faith and affection—Dr. Alexander Thomson was drowned near Amoy. He had only been sent out along with the Rev. W. Duffus in 1869, and ere he had well entered on his work he was called to rest. He was suffering from the climate, and was ordered to take a voyage to Shanghai; and on his return, when opposite Amoy, the *Rona*, in which he sailed, was run down by a French steamer. He was a young man of much promise and deep piety. He had raised himself by his unaided efforts from the humble position of a miner to that of a fully qualified Doctor of Medicine, and had gained the respect and warm affection of all who came in contact with him. This was the second Missionary lost by drowning, and the fifth who had died since the Mission began. The losses were great, but we must not suppose that they

were wholly a loss. We cannot tell how much the Mission gained in the deepened sense of responsibility and more ardent zeal of those who survived, and in the calling forth the sympathy and the prayers of the the Church at home, while they had entered on a higher and happier service in the upper sanctuary.

CHAPEL AT MIR-YNOG.

FORMOSA
English Miles
0 10 20 30 40
The Savage Malays occupy the Island East of the dotted line
Pescadores Is.
Kinnanii
Tani-su
TAI-PAK
LANG
Two-tu-tih
Pak-sa-Pu
Bantsha
Kang R.
Samtiau
Tiong-liek
Kiong-liok
Sintiam
Sin-tek
Toa-kao-hark
Heong-san
Gi-lah
Steep I.
Au-long
Tiong-kang
CAMPHOR FORESTS
Sin-an
Bay
Tong-siau
Miau-li
Biay-lok
Range Mt. Sylvia
Tai-kah
Lai-sia
Tong-si-kak
North of 11,300 This Line
Canadian Presbyterian Missions
English Presbyterian Missions
South of This Line
Tau-kak R.
Go-chke
Gu-ma-thau
Toa-sia
Gu-khun-sua
HOE-LENG-KANG
Thaw-kat-kang
TAI-WAN
BU-HOAN TRIBE
Toa-lam
Ki-lai
Chiang-hoa
PAWLI
Lok-kang
Sia-thau-lun-a
Khedai R.
Chap-sa-kak
Po-tau-a
Sai-kang
BAN-HOAN TRIBE
Be-liau
Ka-tang-a
KAN-TA-BAN
TAI-TANG TRIBE
Hair-hoe R.
Tau-lak
Hun-limo
Pak-kang
Tho-kho
Tropic of Cancer
Lien-hoa-kang
Mt. Morrison 12,850
Pho-a-kha
Phaw-te-chui
Ki-ai
Tiang-a-khan
Gu-ta-oan
Gium-cheng
Ka-poa-soa
Koan-a-au
SOA-MA-HAI TRIBE
Moa-tau
Thau-sia
Lan-long
Koan-liu-sou
Kong-a-na
Kam-sua
Li-lang
Lim-kong-o
An-peng
Poali-be
Bo-ksa
La-ku-li
Chioh-pai
TAI-NAN
Tainan
Tsehtan R.
All-kang
BANTAN TRIBE
Ka-lah-po
A-kao
PI-LAM
Lam-a-khe
To-kang
Ape's Hill
Pi-thau
Na-au
Ta-ko
Kiaji-kong-chiu
Fung-shan
Tek-a-kha
Kam-poa
Tang-kang
Lambay I.
Lin-khiu
Pang-liau
Maltaer
Long-kiau
Heng-chun
Botel Tobago
Kau-loan-pi
120
121
122
LONGITUDE EAST OF GREENWICH
W. & A. K. JOHNSTON & CO. LIMITED, MAP ENGRS., LONDON, W.C.W.

HOSPITAL PATIENTS.

# CHAPTER IX.

## *THE STORY OF THE FORMOSA MISSION.*

FORMOSA—the Beautiful—got its European name from the Spanish navigators who reached China in the end of the fifteenth century, and so it remains to this day. The aboriginal name of the island was *Pekan* or *Pekando*; but when the Chinese took possession of it, they called it first Ki-lung-shan, and afterwards changed it to Tai-wan. The beauty of the island strikes one the more from the rich and fertile plains on the west, having in the background magnificent ranges of mountains, stretching north and south, rising to the elevation of from a few thousands to eight and ten thousand feet, while Mount Morrison towers above them all to a height of twelve thousand eight hundred

and fifty feet. As these mountains first arrest the eye from the sea-level, they appear much higher than the Alps, which are generally looked at from elevated ground. The formation of the island, which is about two hundred and thirty miles in length, by about sixty in breadth, is, on the west, chiefly alluvial, and of lime and sandstone, but the eastern part consists of granite ranges of mountains intersected by fertile valleys. Coal is found in abundance, and rice and tea are largely grown, and all kinds of tropical plants and fruit are abundant. The climate is much more favourable to the growth of vegetation than to the health of Europeans, who suffer much in most parts of the island from the fever to which it gives its name.

### Inhabitants of the Island.

Formosa was originally inhabited by a race or races of Malayan origin, who still occupy the mountain ranges and the narrow strip of level land on the east coast in all the savage instincts and habits of their original stock. Head-hunting is as popular a pursuit in Formosa as in Borneo. Since the Chinese claimed possession of the island in the beginning of the fifteenth century, the inhabitants of Fuhkien and Hak-kas from Swatow have gone over from the opposite coast in large numbers, and by lawful and unlawful means have gradually got possession of the most fertile portions of the island, driving the savage aborigines back on the mountains, which are covered with dense forests—a fit home for freedom. Here they have maintained

a state of independence and savagery, continually at feud with their civilised oppressors, finding their greatest glory in hunting for the heads of Chinamen.

The practice of head-hunting they justify as not only permissible, but highly praiseworthy—a terrible instance of the way in which injustice and oppression pervert the conscience of the oppressed. They evidently regard this form of revenge as a legitimate way of avenging a wrong, and it is nothing to them that the parties on whom they avenge themselves are innocent of the crime; they are the children of the same race, and must suffer for the sins of their fathers.

A large number of these savages have, however, been partly civilised by being brought into friendly relations with their conquerors, probably those who had become to some extent civilised and were living by the cultivation of the soil before the Chinese came among them. They have adapted themselves to Chinese customs, and have acquired the language, less or more, and by so doing have gained the contempt, and often the bitter enmity, of their savage countrymen. They are called Pi-po-hoan or Sek-hoan in the southern part of the island in which our Mission is carried on. We regret to say that the Chinese are, by superior industry, and, we fear, still more by their duplicity and cunning, depriving their more simple neighbours of their possessions and civil rights.

## The Dutch Conquest.

In the beginning of the seventeenth century, when trade was conducted on piratical principles—methods

more violent, but perhaps not more pernicious, than much of the duplicity and pretence of righteousness with which war is now waged in defence of what are called commercial rights—in those days when mighty nations acted on

> "The good old rule, the simple plan,
> That he should take who has the power,
> And he should keep who can"—

the Dutch, having successfully asserted their independence of the yoke of Roman superstition and Spanish dominion, displayed their superiority by carrying their commerce and their conquests to what was then called the Indies, including the Empire of China. They at first settled on, and took possession of, the Pescadore Islands; but when the Chinese protested in a practical form by a powerful fleet, they consented to remove, at the invitation of the cunning Chinaman, to the much more valuable possession of Formosa, the flaw in the arrangement being that the Chinese had a very doubtful right to dispose of the island, having never really subdued or governed it, though they called it theirs, as they did most of the world then known to them. At that time the Spaniards had settlements, or "missions," on the island.

These were small matters to the Dutchmen of those days, so they took possession of the beautiful island, and fortified themselves in what they called the Castle of *Zeelandia*, in Tai-wan, in 1624, and maintained their hold until the heathen Koxinga, who made piracy his

profession, drove out the Christian Dutchmen in 1662, after a defence which did honour to their courage and patriotism.

### A Noble Patriot.

Of this a noble example was given by a chaplain of the name of Hambrock, who was taken prisoner by Koxinga, and sent with a letter offering conditions of surrender to his countrymen, and trusting to his advocating compliance with its conditions. Instead of that he urged his countrymen to hold out with the prospect of success. Two daughters who were in the castle hung upon him, and with tears entreated him to remain ; but he refused, saying that he had two children in the camp of the enemy, who might be killed if he did not return ; so he tore himself from their embrace, went back to Koxinga, and was put to a cruel death.

### Dutch Missions.

The Christians of Holland took advantage of the conquest of Formosa to send the Gospel to its inhabitants, notwithstanding the doubtful character of the conquest.

The first to do much in the way of converting the heathen was a minister of the name of Junius, who was appointed by the Dutch Company, who had sent out its traders to the East to carry on the double work of commerce and conversion—a most desirable conjunction in principle, but unhappily often marred by unwisdom and selfishness in the execution.

Junius came home in 1646, reporting that he had baptised more than five thousand heathen, and that on leaving the island loaded with presents which he turned into money amounting to £10,000, he had been entreated to send some one to take his place. He seems to have urged the Dutch East India Company and the Government to send out more chaplains, and encouraged the English to assist by sending Missionaries.

Other chaplains were sent, and they seem to have laboured earnestly for the conversion of the inhabitants, so much so that there were at one time, before the Dutch were driven from the island, as many as five thousand nine hundred baptised professing Christians.

## Why the Church Died Out.

The question naturally arises, What came of this promising Christian Church in Formosa after the expulsion of their teachers? There is no doubt that they were most cruelly persecuted by Koxinga and their countrymen, and they may have been exterminated like the converts of the Reformation in Spain and Italy; but that is not likely. Cruel as the Chinese are, they were neither so experienced nor so persevering in religious persecution as the Jesuits; and Chinamen, when converted, have shown great courage and tenacity in clinging to their faith and profession. Other causes are to be sought, and are easily found. They are such as the following, and are worthy of notice as a lesson and warning in all Missionary enterprises.

First of all, the work of conversion was too much mixed up with Government patronage. The Missionaries were paid by and were the servants of the State, not only for the benefit of its own servants or subjects, but also for the conversion of the heathen, who had been subdued and were kept in subjection by force.

Secondly, inducements were held out to natives by the prospect of Government employment on condition of their becoming Christians. The partaking of the Sacrament of the Lord's Supper was a condition to office.

Thirdly, they did not give the Bible, nor the New Testament, to the people, not even to their converts. They did translate portions, but they were not printed. They gave them catechisms enough: two were printed, largely used, and committed to memory. But useful as such modes of teaching may be, they are no substitute for the Word of the Lord which converteth the soul. Catechisms are conservative; the Word of God is aggressive. Had the Bible been given, it might have been in Formosa as it was in Madagascar, when the persecutions of enemies drove out the teachers, but multiplied the converts.

Another error was the custom of encouraging the Dutch pastors to marry Formosan women. It is always found that when a superior race marries into an inferior one the descendants deteriorate. The mother communicates more of her nature and habits to the child than the father can. Gestation, and early influences and teaching, give her a tremendous power for evil. The history of conquering races abundantly

proves this. Spaniards and Portuguese in America illustrate it. But whatever were the causes, the painful fact remains, that not a vestige of the prosperous Dutch Church of Formosa remains. One cause of decay may be sufficient to account for this—the too ready admission of converts.

### Relation to Amoy.

Formosa naturally falls within the sphere of our Amoy Mission. It was, until the Japanese got possession of it, a part of the province of Fuhkien and under the same administration. Chinese inhabitants are all, or almost all, from that province, and, from that part of it which speaks the Amoy dialect, it is only about a hundred miles from Amoy, with which it has constant communication by trade. The converts in Amoy were desirous to extend our Mission to a place where some of them had friends and relatives for whose spiritual welfare they were praying. Mr. Douglas visited the island in 1860 along with Mr. H. L. Mackenzie, and was impressed with the importance of the field for Mission work, and only waited until there was a man ready to take possession of it in the name of the Lord. Such a man was sent by God in the person of Dr. Maxwell, of whom Dr. Hamilton reported to the Synod in the year 1863 :—

### Dr. J. L. Maxwell, M.A.

"Dr. James L. Maxwell, resident physician of the General Hospital, Birmingham, has accepted the appointment to be one of our Missionaries in China. Dr. Maxwell is a dis-

tinguished alumnus of the University of Edinburgh, where, besides the usual medical curriculum, he attended the classes of Logic, Moral Philosophy, Mathematics, and Natural Philosophy, carrying off prizes in all; and to his acquirements in Edinburgh College he made important additions by attending the medical schools of Berlin and Paris. During his short residence in Birmingham he has acted as a ruling elder in the congregation of the Rev. Dr. Mackenzie, and has by his many labours of love gained the esteem and affection of all his brethren there. Consecrating all his powers to the work of the Lord in China, and renouncing brilliant prospects of professional advancement at home, we cannot but hope for the happiest results from Dr. Maxwell's labours, and we are not without hope that it may be his distinction to become the first Protestant Missionary in Formosa. He is likely to accompany Mr. Douglas on his return early in the summer."

## Formosa Taken Possession Of.

Shortly after Dr. Maxwell reached China, along with Mr. Douglas on his return to it, they both visited Formosa in 1864, and took a survey of the field; and in 1865 they returned, and began work in Tai-wan, the principal city of the island, containing a population of about two hundred thousand. But tumults were raised of such a determined character, that they were compelled to leave and make a beginning in Ta-kao —a town of two thousand inhabitants, but important as the harbour for the south of the island and for the villages which lay inland in large numbers.

There they had a better reception; and on Mr. Douglas returning to Amoy, Dr. Maxwell continued

the work alone, preaching to the English residents on Sundays and to the natives on every day of the week, using his medical gifts to cure and attract the people to his hall. Dr. Maxwell from first to last combined the functions of healing the body and saving the soul. He made no secret that his mission was to seek and save the lost, and nobly did he succeed in both the material and spiritual parts of his work.

Dr. Maxwell opened his new premises for medical work and the preaching of the Gospel, both of which he had to attend to for some time himself, no ordained Missionary having as yet joined him. But indeed he never ceased to be the preacher as well as the physician during his Missionary career.

### Premises at Ta-kao.

"My dear Mr. Matheson,—I am happy to be able to write to you from the now completed Mission premises in Ta-kao. They are in the heart of Ta-kao; and Ta-kao, like other Chinese places, cannot boast of overmuch cleanliness. Still, I flatter myself that they will not be found unsuitable for the special work of the Mission, or inconsistent with good health on the part of the labourers. I believe that my assistants are much more comfortable, and for myself I am in a palace as compared with the old fifty-dollars-a-month building. Our present chapel is very much more commodious than the previous one, and in the afternoon just now we sometimes have a congregation of about fifty men, rather restless, as you may suppose, always some one going out and another coming in, but on the whole a good amount of attention being paid to the truth.

"The medical work is also steadily increasing, and the medical benefits are being more widely appreciated. I trust to see more fruit from this source when we are able to extend our work more vigorously into the inland parts. The fruit which I should expect to see would be a greater willingness to receive us and bear with us in our endeavours to propagate the Gospel."

But it was not only the material buildings that were to be seen. God had given His servant the privilege of laying the foundation of His Church in Formosa; and Mr. Swanson, who had come on a visit, was called on to baptise the first converts of the Mission. He writes as follow :—

THE FIRST FRUITS—FOUR BAPTISMS.

"I found that there were eight persons here who seemed really interested in the Gospel, some of these giving, so far as we could judge, indications of a real change of heart. After very careful examination and consultation, we decided to receive four male adults into the fellowship of the Church; and as these are the firstfruits of the work in Formosa, I must give you their names. They are Chay, Ho, Tiong, and Bi. All these persons belong to the island, the first being a resident of the district city of Pe-tao, already mentioned. The second is the Doctor's assistant, and of him and his trials in connection with the Gospel I think you have heard already. On examination I was very much delighted with the appearance of all these, and with their intelligent acquaintance with the truth. I am sure the Committee cannot fail to be encouraged by such an answer to their prayers and efforts on behalf of Formosa. These four persons I baptised on Sabbath, the 12th inst.; and in the afternoon of that same day I dispensed the Communion. This is probably the first time that these ordinances have been administered by Protestant

Missionaries to the Chinese of Formosa since the Dutch were driven from the island two hundred years ago. They doubtless had the ordinances dispensed among them. Once again has the standard of the Cross been raised. And shall we not hope and believe that God will carry on the glorious work till all Formosa acknowledge Him who is King of kings and Lord of lords?"

## Death of the Rev. D. Masson.

How hard it is for human reason to understand and trust the ways of Providence when we see the fields white unto the harvest, and at the same time see the hand of God removing the reapers whom He has raised up and qualified for the work just as they are ready to put in the sickle! Dr. Young and Mr. Sandeman died ere they had well begun the work to which they had devoted themselves; Mr. Johnston was sent out of the field, though spared to work at home; and now, in 1866, the Rev. David Masson was drowned, when he had just got within sight of the coast of China on his way to Formosa. We must needs look beyond the things which are seen and temporal, and fix our faith on the unseen and eternal. Our attempts to measure the ways of God with our short lines are rebuked by the Divine words, "My ways are not your ways, neither are your ways My ways, saith Jehovah." The way in which Mr. Masson met with his death was mysterious. There had been a severe gale in coming up the China Sea, but it was all over, only a cross sea, with occasional waves, coming on board. He had gone forward with a fellow-

passenger, like himself a Missionary to China. They were sitting in the bow talking, when a wave, not a large one, came over the bulwarks, and Masson fell or was washed overboard, and the companion sitting at his side was merely wet with the spray: one was taken and the other left. The captain could do nothing. He was seen to sink, and never rose again; and we can only say, "He was not, for God took him" from the earthly to the heavenly service. His last words, when speaking with his friend about the views of Unitarians, were: "I could not rest in the joyful hope of future happiness if I did not believe that Christ is the Son of God." His friend said of him: "Many hours we have spent in conversation, together we have sung the songs of Zion, and together we have wrestled in prayer. I was often struck with his unwavering confidence in God. On one occasion, in a severe gale, some of us met for prayer in his cabin. In the course of a brief but earnest prayer he said, 'Lord, we do not fear whilst Thou art with us; even death itself cannot hurt us whilst Thou art our defence.' He was remarkable for his humility and self-depreciation." The will of the Lord be done.

## Persecution and Martyrdom.

In May of 1868 a fierce persecution against the Church in Formosa was raised up by the Satanic malice of the literati and magistrates. As usual they kept themselves in the background, and stirred up the ignorant mob to do their work. It began by their

spreading reports that the Christians were poisoning their wells and their food, and then by burning the Roman Catholic chapel at a place called Koe-kau-a, and driving the priests out of the village. The Protestants were in this, as in many other cases, made to suffer, from the people not being able to understand the difference between the two religions. The persecution spread to Pi-thau, where an inquirer, a poor old widow, was being abused by the excited mob, when one of the evangelists, named Tiong, tried to save her from her persecutors. A cry was raised that he was a Roman Catholic, and before he could explain his position he was brutally assaulted and beaten. He fled to the house of a teacher, but was dragged out and thrown on the ground, and would have been murdered on the spot if the teacher had not nobly thrown himself over him and protected him with his own body, and at length enabled him to get to his feet and rush into the yamun where the Mandarin was sitting. Even then they attempted to drag him out, and it was only by the Mandarin's personal interposition that he was saved from being torn to pieces by the infuriated crowd. After the semblance of a trial, though nothing was proved against him, he was committed to prison, while none of the persecutors were punished.

### Martyrdom of Cheng-hong.

But the persecution did not end there. A more tragic end awaited the old preacher Cheng-hong. He

had committed no offence, but had gone to the village of Cho-ia to persuade his wife, who had gone away from him and returned to her mother's house, to come back with him, and was quietly talking to her in her mother's presence, when he was set upon and literally torn to pieces, and his heart taken out and eaten by his murderers, as we learn by a later letter than that from which we quote the following description of the scene :—

"From what we can learn he seems to have come upon his wife and mother-in-law at Cho-ia, five miles distant, and was endeavouring to persuade his wife to return with him, when his mother-in-law raised a cry that he was a Roman Catholic come to carry off her daughter. Instantly there was a crowd. Cheng-hong was recognised by some of them as having preached in the village, and the cry was raised for his destruction.

"From a house in which he took shelter the mob burst in the door, pulled our poor brother out, dragged him a considerable distance along the street, and then, near a tree beside which I have several times stood to speak, and where Cheng-hong doubtless has also stood to preach the Gospel, they stoned him with stones and beat him with clubs till he died. Their brutality did not end even with his death, one of them with a knife cutting open the poor crushed body. His remains were thrown into a ditch close by, and carried in a bag to the seashore, and there sunk in the sea. The place of Cheng-hong's death is distant some five miles from Ta-kao, and about the same number of miles from Pi-thau."

We need not say that such a flagrant violation of Chinese law as well as treaty rights could not go unpunished, coupled as it was with many other grievances

of which the foreign community loudly complained. The British Consul was also acting, unfortunately, for the French as well as for his own countrymen. After innumerable delays and evasions, he landed a small body of marines, who were attacked by the Chinese, who lost one or two men, when the Mandarins at once gave in and agreed to all the demands.

To see how Missionary matters get mixed up with the affairs of the merchants, and the defence of national rights, we give the list, from which it will be seen how small the claims of the Protestant Missionaries were. The claims of the Consul were as follows :—

1. The abolition of the camphor monopoly and the issue of proclamations declaring the rights of foreigners to buy free.

2. The issue of passports to merchants and others.

3. Payment of 6,000 dollars for the loss of camphor by Elles & Co.

4. Payment of 1,167 dollars indemnity for loss of property by Protestant Missions.

5. Payment of 2,000 dollars for loss of property by Roman Catholic Missions.

6. Payment of all claims of Elles & Co.'s comprador, for losses in the sacking of his house.

7. The punishment of various criminals, connected with various outrages, to the satisfaction of the British Consul.

8. The issuing of proclamations everywhere acknowledging the injustice of the slanders circulated against Christianity.

9. The right of Missionaries to reside and work in the island.

10. Proclamations recognising the propriety of mixed courts in mingled cases.

11. The removal of obnoxious Mandarins.

These claims were within the rights granted to foreigners of all nations; and when the Formosan authorities saw that the Consul was determined to see them carried out they acquiesced, and from that time the relations between the foreign and native authorities became much more cordial and respectful. The Missionaries had nothing to do with the arrangements beyond laying their complaints before the Consul, stating the amount of their losses, and proving the assault on the Christians; after that the case was taken out of their hands.

For some time after this painful incident the Churches in Formosa, like those in Jerusalem, "had rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Dr. Maxwell writes from Bak-sa, on April 22nd, 1870:—

### Work Among the Aborigines.

"Recent letters from this quarter must have drawn your thoughts with some interest towards the aborigines of Formosa. From A-li-kang and Tai-wan-fu you have had tidings of one and another of those people having been admitted to the Church. Amid the crowd of Chinese they also heard the Gospel and believed. These were outsiders, living away from their own people, two of them being servants in the Mission house at Tai-wan-fu. Now, by the grace of God, the Gospel has found its way into the midst of this people dwelling in their own villages, and, as I intimated in a former letter, a commodious chapel, and rooms for our own and helpers' use, have been erected in the village of Bak-sa. This village lies in a lonely valley about twenty-seven miles long. Its houses, rarely more than one or two together, built

of bamboo, rushes, and mud, and thatched with straw, are scattered along the valley, over about a space of a mile and a half. How the Gospel came to take root in this quarter is not very difficult to trace, so far as the external lines of connection are concerned. Our servants in Tai-wan-fu came from this village. We engaged them in the hope that God would make them a link between this people and ourselves. They were visited in our commodious premises in Tai-wan-fu by numbers of these people, who would pass the night there, and who at morning and evening family worship could not but learn somewhat of the Gospel. These two servants became Christians, and began to shew the change by their demeanour, and by exhortations of their fellow-villagers who visited them. Their village was visited both by Mr. Ritchie and myself, and by several of the helpers, until at length there could be no doubt at all of a very earnest desire amongst a number of the villagers to have Sabbath ordinances regularly administered.

### Fifty Families Destroy their Idols.

"I know at least about fifty families who have destroyed their idols—all of them deliberately. These fifty families represent a large number of people, there being almost no instance where, the head of the house having submitted himself, the whole family has not also willingly joined in the movement. In each of these families there is an earnest effort to master the hymn-book, a process of diligent exercise of memory and of instruction one to another, as they are almost wholly unlettered. I believe also that in all, or almost all, of these families the habit of regular prayer has been begun, in many cases, truly, not amounting to more than a few words, but yet, I hope, with the sincere desire to draw near to the living God.

### Love of Hymns.

"They read with a sort of wild refrain, which is by no means unmelodious, and, once begun, they will run on with twenty or

thirty of the hymns successively. As you pass along the valley you will see here a boy and there a girl driving the cattle to the hills, or going on some other work, with the hymn-book in their hands or somewhere about their persons, and sometimes floating down from the slopes you will hear the shrill young voices singing out in their own wild way verse after verse of the precious hymn. Just now my wife is with me here, teaching the women to read the Romanised colloquial. She gives them ungrudgingly six hours a day, but they would take a great deal more if she could give it, and their earnestness is delightful."

Bak-sa continued to prosper. On August 13th, 1870, Mr. Ritchie baptised forty-three new converts. Dr. Maxwell writes:—

FORTY-THREE BAPTISMS AT BAK-SA.

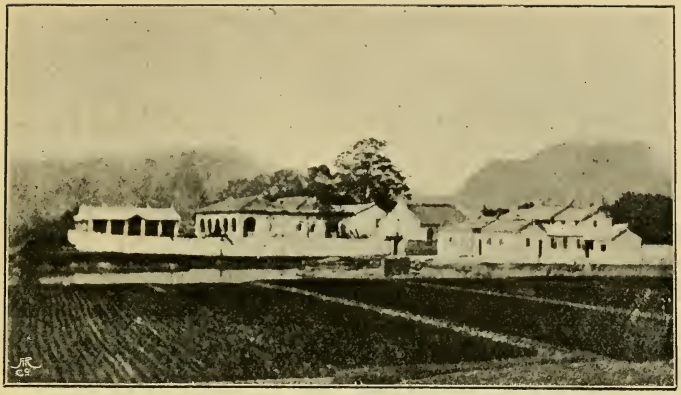
"On Sabbath last Mr. Ritchie for the second time administered the Sacraments at Bak-sa, and on that occasion received thirty-three men and ten women into Church fellowship. At the Lord's Table the sixty-two members who have now been received at this station were all present. Many of these are isolated members of families, of whom no others have been received, but others formed family groups most pleasant to behold. Thus, a husband rejoined his wife, she having been admitted at the last Communion and he at this. A wife rejoined her husband in the same way."

Our Missionaries are sometimes obliged to depart from what would be thought right and proper in our state of society. Dr. Maxwell felt compelled to assume the office of both the civil and ecclesiastical authorities by marrying two Christian couples in the out-of-the-way region of Bak-sa.

### A Wedding at Bak-sa.

"On Monday morning I recrossed the range that divides the Kam-a-na region from Bak-sa. An hour and a half to two hours' good walking is sufficient for the journey. At Bak-sa the congregation have, at their own expense, completed the extension of the chapel for sixty additional hearers, and have also built a very respectable schoolroom, for the work of which one of their own number is now ready, and will commence his duties immediately. In the afternoon I married two couples according to the service prepared by the American brethren in Amoy —an unwilling assumption by me of what is generally looked upon as pastoral duty, but one compelled by the urgent necessity that exists of bringing the social relations of this people into harmony with Christian teaching. Anomalies of this kind must be borne with in the founding of Churches among the heathen, and should stimulate the Church at home to provide pastoral aid for this region, until the native Church can cope with its own needs."

A NATIVE PREACHER.



MISSION BUILDINGS, WU-KING-FU.

# CHAPTER X.

## *A RETROSPECT.*

### Death of Dr. Hamilton.

At the close of the year 1867 the China Mission of the Presbyterian Church of England sustained a heavy loss by the death of the Rev. Dr. James Hamilton, who had from the first been the Convener of the Committee. It would be presumption on our part, and a needless task, to dwell on the memory of one whose life is the property of the Church Universal, and who still lives in the memories of so many of its members. It is only needful that we say how lovingly he discharged his duties to the Mission and to the Missionaries, to whom he was ever like a father or brother, ready with his wise counsel and words of encouragement and friendly deeds.

No Mission was ever more highly favoured in its office-bearers. In James Hamilton it had a Convener who was not only known and loved by his own Church,

THE REV. JAMES HAMILTON, D.D., THE FIRST CONVENER.

but was esteemed and loved by all who loved the Lord and Saviour whom he served. His praise was in all the Churches; through him the Mission was known far

beyond the limits of the denomination to which it belonged. This, coupled with the fact that it had for its first Missionary a man like William Burns, so widely known as an evangelist, gave a significance to the movement far beyond its own magnitude or the position of the Church in its younger days. We mention these things to call attention to what has been the strength of the Mission from the first—the amount of prayer which it called forth from all parts of the world where these men were known. It was a sad day for the Mission in China when the influence and services of such a Convener were taken from its head. The first Treasurer, Mr. James Nisbet, was also a man greatly honoured of God in furthering the cause of Missions when they were but little esteemed by the Church at large—a man of catholic spirit, who had acted as treasurer to many of the great philanthropies of the day.

But there was no one to whom the Mission owed so much as to our present Convener, Mr. Hugh M. Matheson, of whom we cannot speak as we would wish, seeing that, through the kind providence of God, he is still spared to serve the cause of which he has made himself so long the willing servant. Mr. Matheson was appointed Treasurer from the beginning, along with Mr. Nisbet, for whom he did all the work ; and it says much for his character and influence that the Church appointed him to such an office when he was so young a man. Several years after the resignation of Mr. Nisbet, from advancing years, the Church appointed as Treasurer, along with Mr. H. M. Matheson, Mr. J. E. Mathieson,

who has so long been known as one of the warmest friends of Missions of our day.

All these, and many others, gave their time and

HUGH M. MATHESON, ESQ., CONVENER AND TREASURER.

labours without stint to the home work of the Mission, and gave as freely of their substance as of their services for the cause they loved. Dr. Hamilton was wont to tell, in his own bright way, his answer to the late

Dr. Fleming Stevenson, who wrote to him asking how much their Mission paid to its office-bearers, as there were great complaints of the home expenses of Mission boards. "I told him," said the Doctor, with that shrug of his shoulders which his friends will remember, "that I did the work of Secretary as well as I could from love to the work, and our Treasurer has just shown how much he values his post by giving £500 to our funds for the honour of filling it."

The Synod, which recorded its tribute of affection and esteem on the death of Dr. Hamilton, unanimously appointed Mr. H. M. Matheson in his place as Convener, and every one in the Presbyterian Church of England knows how much it owes to his untiring devotion to this and to every good cause for over fifty years, during which he has been the leading spirit and the guiding hand in the Foreign Mission Committee. For the Missionaries, we may say, as one of the earliest of them, that no man could have been chosen so well fitted to be their wise counsellor and warm friend. The unbroken unity and peace and love which have reigned in the Mission field, and the happy relations between them and the Committee at home, have been largely due to the uniform courtesy and kindness with which they have been treated by the Convener both in his personal and his representative character.

### Death of Mr. Burns.

In the beginning of 1868 the Mission received another terrible blow by the death of William Burns at New-

chwang. Dr. Hamilton and he had been intimate in family relations from their youth up; they studied together in Glasgow University, and their friendship lasted through life. They both died in their fifty-third year, within a few months of each other. James Hamilton was born four months before William Burns, and died four months before his friend. "They were lovely and pleasant in their lives, and in death they were not divided." Space is abolished by death; China and England are equally near to the pearly gates of "Jerusalem the golden."

Having given a brief sketch of Mr. Burns when he was appointed to the Mission, we can only speak now of the circumstances of his death. After spending four years in Pekin, during which he spent most of his time in translating the much-loved Psalms of David into the Mandarin dialect, which is spoken by a large part of the inhabitants of Northern China, he had a great desire to visit the large and important town of New-chwang, not far from the borders of Mongolia. He found it impossible to get a passage on a foreign vessel going there at the time, so he went on board a native junk, which was about to sail. He had not time to purchase provisions for the voyage, and was obliged to depend on such food as he could buy from the owners of the vessel. That was too coarse and unwholesome for his digestion. The result was an attack of dysentery, which he could not throw off, as the doctor said he might easily have done if he had been in his usual health; but he was in a weak and reduced condition. Dr.

Watson, who was living at the Consulate, did all that medical skill could effect, but failed. He wrote to the Convener :—

RESULTS OF LOW DIET.

"You should know that Mr. Burns is simply suffering from weakness, the result of long privation of the necessaries of life and all its comforts. The immediate cause of his prostration was a slight chill, which resulted in a slight attack of febricula, from which an ordinarily strong man should and would have recovered in a week. I am happy to say that Mr. Burns now feels that, if again restored to health, he must live in a more generous manner."

It is difficult for those who knew Mr. Burns when he was in the south of China to understand this. He was always rationally careful of his health, both in food and clothing, and even in the choice of healthy houses, however humble. If he did give way to the attempt to live as Chinamen live, when he began to dress as Chinamen dress, we can only say it was an unhappy departure from his former habits, and think the evil must have been done by the enforced use of Chinese diet during his voyage from Shanghai to New-chwang. It cost the Mission a precious life which money could not repay.

THE MISSION VALUE OF MR. BURNS' LIFE.

If we judge of the usefulness of a Missionary's life by visible results in the conversion of individuals, there are few Missionaries of any standing in China who could not point to greater results than William Burns could or would have claimed. That so able and

earnest a labourer saw so little fruit of his abundant labours and prayers is a rebuke to those who judge of men by such a standard. No man can call in question the faith and fidelity of the man whom God had chosen in his youth for the great work of *revival*, and the conversion of thousands in Scotland, England, and Canada; and yet the number directly converted by his preaching and ceaseless prayer in twenty years of work in China could be counted on the fingers of his two hands. But who would dare to judge of the value of his Mission work by such a test? Not only was there the literary work, of which many take too little account—his translation of the "Pilgrim's Progress," the Psalms of David, and many hymns, works which will be read and sung for the edifying of the Church when men who have been the means of converting many will be forgotten—but there was his personal life of deep devotion and constant communion with God, which told on the lives of both Missionaries and converts wherever he went, and his conversation, which left a "sweet savour" of Christ with all who met him, and the atmosphere of heaven, which surrounded him wherever he dwelt. This personal influence was the most precious boon which William Burns conferred on China and its Missions.

He wrote to Dr. Hamilton shortly before his death as if he were feeling old, and tells how his beard, which he had allowed to grow, was very white. He seems to have wished to live for the sake of his work in China, but he was quite prepared to go if the Master

called. When hope was given up, he dictated a letter to his mother to prepare her for evil tidings.

"To MY MOTHER,—At the end of last year I got a severe chill, which has not yet left the system, producing chilliness and fever every night, and for the last few nights has produced perspiration, which rapidly diminishes the strength. Unless it should please God to rebuke the disease, it is evident what the end must be; and I write these lines beforehand, to say that I am happy and ready, through the abounding grace of God, either to live or to die.

"May the God of all consolation comfort you when the tidings of my decease shall reach you, and through the redeeming blood of Jesus may we meet with joy before the throne bove!

"W. C. BURNS."

## A REVIEW.

The year 1872, which we have now reached, is the semi-jubilee of the Mission, and it will be well to pause for a little and take a survey of the work accomplished in that time, not to make it an occasion of boasting, but to stimulate gratitude to God and praise to Him for His wonderful works in the threefold Mission, now in maturity of experience and vigorous service.

When we speak of 1872 as being the twenty-fifth year of our Mission in China, we are not strictly accurate in our calculation. The real commencement of our Mission was 1854. In that year the foundations of the work were laid, and its organisation completed on the lines on which it has been conducted ever since. While this is true, we shall not ignore the precious work of our honoured Missionary Mr. Burns. His

catholic spirit in working with men of all Churches, and for the good of the Church in general, is worthy of all praise; even though his own Church might appear to suffer loss, she gained more than she lost by the widening of her sympathies and by winning the gratitude of members of the Church at large.

### Twenty-five Years' Work.

What then were the results of these twenty-five years of labour, on the one hand, by the Church at home in raising funds and sending out men—a Church itself just awakened from the sleep of centuries to a new life of organised activity; and, on the other, the labours of the Missionaries in the field—a field new and unwrought by any other society, except it be in a few cases of the existence of Roman Catholic Missions, which were rather a hindrance than a help? They had made Christianity so like the heathenism around them, that Christians were not to be distinguished by either superior culture or morality, while they were more prejudiced and more bitterly opposed to the pure Gospel than the heathen.

The Mission of the Presbyterian Church in China did not enter on "another man's line of things made ready to its hand." It pressed into the regions beyond. It found at Amoy two Societies at work—the London Missionary Society and the Reformed Dutch Church of America—with both of which it at once began to work in the most perfect harmony. It honoured the work done by these Societies through their devoted

agents. Each of these Societies had gathered a little congregation of about twenty converts in full communion with the Church of Christ, and perhaps three or four times as many professed followers among their families or inquirers after the new religion. These all belonged to the town, or the island on which the town of Amoy stands. On this field of labour the Presbyterian Mission did not intrude. It pressed on to the mainland, where no one had gone before it. The other Societies had more than enough to exhaust all their strength and funds within the island, with its two hundred and fifty thousand inhabitants. What then has been accomplished in these twenty-five years?

## The Men Sent Out.

In 1847 the Church had only sent out one Missionary. In 1872 the following were in the field:—

| | | | |
|---|---|---|---|
| *Rev. C. Douglas, LL.D., | arrived in China | | 1855, at Amoy. |
| *Rev. George Smith | ,, | ,, | 1857, at Swatow. |
| Rev. W. S. Swanson | ,, | ,, | 1860, at Amoy. |
| Rev. H. L. Mackenzie | ,, | ,, | 1860, at Swatow. |
| Rev. H. Cowie | ,, | ,, | 1863, at Amoy. |
| *Rev. W. M'Gregor | ,, | ,, | 1864, at Amoy. |
| Rev. H. Ritchie | ,, | ,, | 1867, at Formosa. |
| *Rev. W. Duffus | ,, | ,, | 1869, at Swatow. |
| Rev. W. Campbell | ,, | ,, | 1871, at Formosa. |
| Rev. R. Gordon | ,, | ,, | 1872, at Amoy. |
| *William Gauld, M.D. | ,, | ,, | 1863, at Swatow. |
| James Maxwell, M.D. | ,, | ,, | 1863, at Formosa. |
| *Matthew Dickson, M.D. | ,, | ,, | 1871, at Formosa. |

* Those marked with an asterisk were supported by the Edinburgh Branch of the Society.

To show the difficulties the Church has in keeping up the number of its agents from this country working in a tropical climate, we may record the painful fact that during that time as many as seven Missionaries had been removed from the field: three had died, Dr. Young, the Rev. David Sandeman, and the Rev. William Burns; two were drowned, the Rev. David Masson and Dr. Thomson; one was compelled to retire from the foreign field, the Rev. James Johnston; one resigned from a change of views.

## Increase of Funds.

In looking back, we are surprised at the courage of the Committee in going forward with a Mission to a country like China, when the Church had as yet given no sufficient sums to carry on such a Mission. Private individuals had given liberally, but the Church had only given promises and passed resolutions. The amount collected in the first year by the schemes of the Synod for Foreign Missions was only £114 4*s.* 4*d.*, and of this £50 was from one contributor, and £27 14*s.* 9*d.* from the one association in Regent Square. Even the following year the collections and associations only yielded £89 9*s.* 7*d.*, of which Regent Square gave half. But the Committee had faith, and £1,000 in hand from the accumulated gifts of friends during the years they had been in search of a Missionary to go out to China.

The increase in 1872 was marked, and honoured the

faith of the Committee in starting with so little. The income for that year from all sources, including £576 of balance from the previous year, was £9,258 18*s.* 8*d.*, instead of £114 4*s.* 4*d.* in 1847 and £89 in the following year.

To show how general the increase of interest and of liberality were, we give the particulars of the funds. The one association, in 1847, raised £26; in 1872 there were thirty-three associations, yielding £1,395. In 1847 the collections amounted to £7 from three congregations; in 1872 the amount was £1,447 from thirty-three congregations. In 1847 Sabbath schools and juvenile associations contributed in all £11; in 1873 they gave for the Foreign Missions no less than £1,042. This was largely due to the indefatigable zeal of Mr. William Carruthers. The Association in Scotland had been by this time organised, with the result, that, instead of the sum of £8 collected by Mrs. George Barbour in 1847, the contributions in 1872 amounted to £2,286.

## Increase in China.

Interesting and important as are the proofs of increased liberality in the Church at home, still more is the growth of the Mission abroad, to which we now call the attention of the members of the Church.

In the year 1847 the China Mission of our Church had not even one station; it was not till 1854 that the one station of Peh-chuia was established. When we look at that small village or market town, and see the

humble position and limited education of its members, we feel how purely the work has been of God and not of man. It is, if possible, more evidently the work of the light- and life-giving Spirit than was the spread of the early Church from Jerusalem or from Antioch. It

THREE HEATHENS ASKING FOR A CHRISTIAN TEACHER FOR THEIR VILLAGE, AND OFFERING THE BEST HOUSE IN IT.

was neither by human wisdom nor by human power that grace and truth were thus spread abroad; the principal agents for its diffusion were the simple converts, telling their countrymen what a Saviour they had found. The English Missionary was the means of first imparting the knowledge of the Saviour, but

it was the converts who spread the glad tidings from village to village and from town to town. Inquirers came from one town or village after another, and asked the foreign teachers to set up a preaching hall, that they might hear the fuller and more authoritative proclamation from their lips. The Missionaries were led from place to place as by the pillar cloud, not by their own choice or fancy. They often took long journeys to new regions to open the way, but it was only when they found a prepared people they could open a hall for preaching; and even these tours were suggested by the advice or prayerful desires of the native Christians. Sometimes the most unlikely people came requesting the Missionaries to come to their village, or asking them to open a school or preaching hall, and offering assistance; sometimes opium smokers longing to get rid of the ruinous habit.

What then has been the result of this natural yet spiritual growth of the infant Mission in the field chosen by the Church under the prayerful guidance of its founders?

## The Three Centres—Amoy, Swatow, and Formosa.

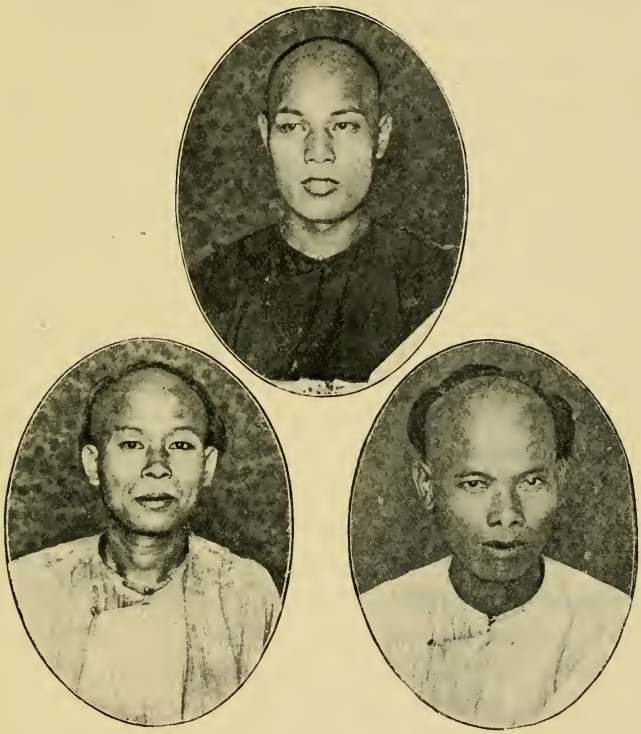
In 1872 we find that the Mission to Amoy has expanded into three distinct centres, independent of each other, but under the one home Committee of management. Amoy may justly claim to be the mother of them all; it was from that, as the original headquarters, that they took their departure. But situated as they are at a distance of about one hundred

and fifty miles apart, in a country in which the means of communication are slow and uncertain, each is left to pursue its own course, not interfered with by the others, and wisely left by the Committee at home very much to the collective wisdom of the Missionaries in consultation with the converts. These three centres have each a number of stations and out-stations, in different degrees of development, as indicated by the terms Organised and Unorganised Stations or Churches.

An Organised Station is one which has not only a congregation of Christian worshippers, but also its pastor or evangelist, and its elders and deacons, like our Churches at home. The Unorganised are more like our Mission stations in this country, and vary at different periods of the history of the Mission, the aim and tendency being to raise them to a position as near as possible to the standard of our *sanctioned charges*, with a pastor supported by his own congregation, and with its staff of elders and deacons. In 1872 there were none so far advanced as this, so that it would only mean a congregation with its elders and deacons, with a preacher or evangelist, who was changed from time to time, chiefly because his knowledge was too limited to continue more than a few months in one place. He required to return to head-quarters to increase his stock of Scripture knowledge, or to be sent to another station, to repeat what he had given out in the other. Now, there are ordained pastors, who are well taught, and can feed the flock of God with discretion from year to year, as at home.

## Increase of Stations.

The plan on which the Mission was organised in 1854 was what may be called the *centrifugal*, as opposed



HAK-KA PREACHERS WHO HAVE DONE GOOD WORK.

VUN-CHONG. TSHAI-YONG. TSOK-LIM.

to the *sporadic*, principle. Our honoured Missionary Mr. Burns chose the sporadic method; he moved from place to place, scattering the seed of the Word broad-

cast, in regions remote from one another, but in general where any who might be impressed by his preaching could get attached to some stationary Mission. In this way he moved over many fields, from the extreme south to the north of China. What we may call the planetary method is to choose a centre or centres from which the Word may radiate, but not beyond the reach of the influence of the central power. The radius may be long and reach far, provided that there be intermediate stations to support one another, and all should gravitate to the centre, as planets to the sun. In this way there is in the Mission, as in the solar system, both a centrifugal and a centripetal force, preserving the unity and vigour of the organisation. This principle has been consistently carried out from first to last, and the results have been so manifestly owned of God, that it may be said, without exaggeration or boasting, that no Mission in China has succeeded in so short a time in raising up so large a number of converts, *so fully organised*, *so largely self-supporting*, and *so self-reliant*, as that of the Presbyterian Church of England. To God alone be all the praise; to man there is no glory, for the method was simply a copy of the methods of His Apostolic Church, as recorded in His Word.

The increase during these twenty-five years was wonderful, considering the small number of agents employed. In 1847 there were no stations, and in 1854 only one. And what do we find in 1872? Turning to the report for that year, as presented to the Synod in April of 1873, we find that, besides the many places for occasional

preaching, the number of regular *stations* was sixty, and of these a number were organised with ordained elders and deacons and a constant supply of preachers and evangelists. They were distributed among the three centres as follows: In Amoy there were twenty-four stations, of which six are reported as organised; in Swatow there were fourteen, and in Formosa twenty-two. When we take into account that this increase had taken place in an entirely new field, where the sound of the Gospel had never before been heard, we can only adore the goodness of God, and wonder at the grace bestowed on the people and on the messengers sent forth by the Church.

It is the more wonderful when we take into account the difficulties of the field to be cultivated. A harder soil than China could not well be found. Savage tribes have little to lose, and few prejudices to be overcome, compared with an old and civilised country like China, proud of its history and of its religions, the most ancient in the world. The countries evangelised by the Apostolic Church were largely pervaded by the light which Judaism had carried to almost every part of the Roman Empire, and the Apostles rarely went to a town in which they did not find a synagogue of the Jews, who were looking for the Messiah, and some Gentile converts and inquirers, who formed a little company in some degree prepared for the Gospel. They might be prejudiced and hostile, but there was at least a twilight, where in China there was total darkness.

Besides the gaining of converts in such adverse conditions, there was the difficulty of getting a place in which the infant congregations could meet for edification and encouragement. Each of the sixty stations represents a conflict with the highest authorities or with the excited mob—a conflict leading often to bitter persecution, and in some cases the suffering of many in their persons as well as in their property, and in some instances to a martyr's death. Even where there was no violent persecution, there was often an amount of negotiation with heathen proprietors of land or houses, and an amount of duplicity and delay, which was little short of martyrdom to our Missionaries. Each station represents an amount of labour and anxiety or actual suffering which cannot be conceived of by any but by those who have gone through the process. Even where the converts gave the land or house required, the legal formalities and false claims of heathen relatives were a grievous burden to the Missionary already overtaxed with his spiritual work.

## Conversions.

Great as were the difficulties in the way of setting up stations, the marvels of Divine power come chiefly into view in the conversion of the heathen. Human wisdom and man's power, backed as they were by the feeble claims of imperfect treaty rights, might do something in securing a site for a church, but the conversion of a soul is the work of God alone. To bring one Chinese out of darkness into the light of the Gospel, and to impart life

to one who was dead in trespasses and sins, was a work which required the forth-putting of the omnipotent power of the Spirit of God. The manifestations of this power in so many cases and over so wide a field call for the adoring gratitude of the Church.

As we have seen, there were no converts until 1854, when Mr. Burns was the means of gathering in a few at the village of Peh-chuia, which has been well called the Antioch of our China Mission. At that time there were only seven converts; in 1872 the number of adult members in full communion was 1,632. Of these, 500 were in the Amoy centre, 348 in Swatow, and no fewer than 784 in the newest field, the Island of Formosa. The more rapid increase in the latter place is perhaps accounted for by the different character of a part of the population of the island, as well as by the greater facility of making an impression on a small population, as compared with a large empire like China—a difference similar to what is found in making an impression on a village and on a large city like London.

The population of Formosa, though mostly composed of Chinese who have migrated from the mainland, contains, as we have seen, a large mixture of a Malayan race who have come less or more under the influence of the civilisation of China; and among these reclaimed savages, less under the influence of old prejudices, and on whom the Chinese religions sat lightly, many of our stations and converts are found. As they more readily receive impressions, so they are less stable than the Chinese converts; larger numbers of them fell away, or

were cut off for conduct unworthy of their profession, than among their more conservative and steadfast neighbours on the mainland. That some did apostatise is no matter of surprise to any one who either studies human nature or the records of the Church—even that of the Apostles. That 1,632 converts had been gathered into the fold of the Redeemer in so short a time, in such a country, is striking testimony to the power and grace of God.

### Every Form of Agency has been Blessed.

It is a source of much comfort to the Church and to the Committee which conducted its Mission, that *every form of agency employed* has been owned and blessed of God. The preaching of the English Missionaries, the pastoral care of the flock, the training of evangelists and their simple evangelistic work, the teaching in schools for both boys and girls, all received the approval of the Great Head of the Church in the part they took in the conversion of sinners—in many cases the very chief of sinners—and in the edification of the Church.

### Medical Mission.

Of these agencies we must give an honoured place to Medical Missions, to which the Committee had from the first given unusual prominence. The results have fully justified their method. Dr. James Maxwell in Formosa and Dr. William Gauld in Swatow did noble work in their professional capacity, and still more by their evangelistic spirit. Dr. Young was removed too soon to

have accomplished much, and Dr. M. Dickson had only entered the field.

The following brief extract from an ode addressed to Dr. Parker, a Medical Missionary, by a Chinese patient on whom he had operated for cataract, shows the impression made and the gratitude felt for those skilfully exercising the healing art in a Christian spirit :—

"With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, 'Oh lead me quick to him who can the sight restore!'
To kneel I tried, but he forbade; and forcing me to rise,
'To mortal man bend not the knee!' then pointing to the skies,
'I'm but,' said he, 'the workman's tool; another's is the hand;
Before *His* might, and in *His* sight, men feeble, helpless stand.
Go, virtue learn to cultivate, and ne'er do thou forget
That for some work of future good thy life is spared thee yet.'
The offered token of my thanks he would in nowise take;
Silver and gold, they seemed as dust; 'tis but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last days are o'er.
Thus have I told in these brief words this learned doctor's praise;
Well does his worth deserve that I should tablets to him raise."

## Other Missions.

At this period, about twenty years after our Mission was established as a separate organisation, there were

twenty different Societies labouring in China, and about twelve thousand communicants on the roll of membership, as the result of nearly thirty years of labour by some of them. Of these, about five thousand belonged to American Missions, six thousand to English, and the remainder to Continental Societies —as large a number as could well be expected from the means employed. It is a source of gratitude to God, that, in the short time in which the English Presbyterian Mission had been in the field, it had been privileged to come to the front as one of the most successful in China. It represented one of the small Churches at home, and its funds were smaller and its labourers were fewer than in most Missions—in some cases only half the number of workers, and little more than half the amount of money spent; and yet the number of communicants was the largest, except in one Society. The largest Mission in China had only 1,701 communicants. The number in the English Presbyterian Mission was 1,632—only 69 fewer. The number of regular hearers was in the former 2,990; in the latter 3,461, or 471 more. To God be all thanks and praise!

RUINS OF MOSLEM TEMPLE, CHIN-CHEW.

# CHAPTER XI.

## *LOOKING FORWARD.*

THE second half of the fifty years will not demand so lengthened a treatment as the first. It began with the usual vicissitudes of prosperity and adversity, of hope and disappointment. The Rev. Carstairs Douglas had returned from a well-earned holiday in health and vigour, and with the academic distinction of LL.D., which he so well deserved, from his alma-mater, the Glasgow University. It was characteristic of the man, that when his friends wished him to qualify himself for the degree of D.D. by writing an essay, which in his case would have been a mere form, he stoutly refused to put pen to paper for anything that was not in the way of his duty to the Mission. He would do nothing more than give a few useless leaves of the dictionary which he was passing

through the press at the time. This dictionary is a splendid specimen of scholarship, and is universally admitted to be one of the best examples of a local vocabulary that has been produced in China, and is of great value to every student of the Fuhkien dialect.

## Church Organisation.

One of the most interesting features of this second period will be the gradual development of Church organisation into the complete symmetry and strength of a living body, fitted to discharge all the functions of a true Church of Christ. We have seen how the Missionaries had from the first aimed at the formation of a *self-governing*, a *self-supporting*, and a *self-propagating* Church, and no Mission of modern times has manifested so much of these characteristics at so early a stage of its growth.

This is largely due to the nature of the materials of which the Church was composed. As we said in one of our first letters to the Convener of the Mission, "Chinamen are very much like the Anglo-Saxon race; they have much of the same sound common sense; they have the same reverence for law and antiquity; they are practical, and regulate their affairs by expediency rather than abstract principles; they are, in fact, the *Saxons of Asia*." They are accustomed to a large measure of self-government in their village system, and they bring all their natural qualities and experience with them into the spiritual kingdom; and, with the Word of God

for their guide and absolute authority, they make the Church in China an admirable institution for the preservation of life and order, and a living power for the promotion of purity and expansion. We do not claim these advantages exclusively for the Presbyterian form, though we believe in its advantages; other forms of Church government in China have benefited from these solid qualities and long experience.

We shall find each of the three centres of the Mission taking steps for completing their arrangements for training an educated ministry suited to the wants of the infant Church; completing its form of Presbyterian government with its Presbyteries and Synod; drawing up a creed * on the old Calvinistic lines, but much shorter and simpler than that of Westminster; establishing a Mission to the heathen, conducted by the Church, just drawn out of the heathenism in which it has commenced its evangelistic work. In fact, each centre takes upon itself the responsibilities of a living Christian Church.

In telling the remainder of the story of the Mission at its three centres, where each has, like the banian, sent down its own stem and struck its own roots, though still one tree, we shall be obliged to give a historical precedence to Amoy, as the oldest and parent of the

* This has only been done by the Amoy Presbytery as yet. The other Presbyteries are waiting until the native members of the Church are capable of taking a larger share in such work than they could well do at present.

Mission; having got the start of the others, it has generally taken precedence in the onward movement of the whole. This unavoidable prominence in the narrative we regret, as Swatow and Formosa have been in no way behind in the talent and zeal with which the work has been conducted, or less successful in their efforts for the conversion of the heathen and the building up of the Church. Amoy had also a great advantage in its development, from its union with the old and experienced Missionaries of the American Dutch Church, and friendly co-operation of the oldest Missionaries in China—the representatives of the London Missionary Society.

### The Women's Missionary Association.

One important step in advance, of equal importance to all the three centres, was made by the ladies of the Church establishing an Auxiliary Association, which they called the Women's Missionary Association. The want of such help as could only be efficiently given by ladies who could devote their whole time to work among women had long been felt.

The wives of the Missionaries had generously devoted all the time they could spare from their domestic duties to work among the women, often to the risk of their health as well as the comforts of home, so needful to both themselves and their husbands in a tropical climate. We might mention many of the honoured names of the wives of Missionaries who devoted much labour to the education of girls and women,

MRS. M'GREGOR.

MISS GRAHAM.

MISS RICKETTS.

MRS. MACKENZIE.

MISS JOHNSTON.

but shall only name the two who first opened schools for girls—the late Mrs. M'Gregor in Amoy, and Mrs. Mackenzie in Swatow. The Synod in 1877 had approved of the employment of unmarried Missionaries, and in the spring of 1878 Miss Ricketts was so touched by the great needs of the women of China, as described by Mr. Duffus at a meeting in Brighton, that she devoted herself and her means to seek their good. No one could have been found more fitted by natural gifts and practical experience for such work.

Miss Ricketts had done good work among the women of Brighton, and as a recognition of her services in education had been elected a member of the School Board. She left the comforts of home and a field of honoured usefulness to devote herself to the more urgent wants of the women of China, and ever since has laboured at Swatow with all the zeal of a volunteer and loyalty of a member of the Mission staff.

In the autumn of 1878 steps were taken for the formation of the Women's Missionary Association, which has done so much to promote the efficiency of the China Mission. Mrs. H. M. Matheson was appointed President, Mrs. J. E. Mathieson Secretary, and Miss Hamilton, the daughter of Dr. Hamilton, Treasurer. Mrs. Carruthers was appointed editor of a quarterly magazine, *Our Sisters in Other Lands*, in which the feminine gifts of observation, description, and detail, so often lacking in those of the other sex, have done much to make the Women's Association one of the most popular in the Church.

The special duties assigned to the lady Missionaries

were much on the lines of an oversight of all that pertained to the development of the gifts and graces of womanhood in the women and girls connected with the Church in China, and for gathering heathen women into the Christian fold. For this end they hold meetings with the female members of the Church at the different stations—an arduous, a difficult, and sometimes a dangerous task; they teach them to read, and expound the Scriptures to them in a simple way adapted to their uncultured minds; they give them suggestions on keeping their homes clean and comfortable.

One important issue of their work is to train Christian women to become the wives of evangelists and teachers, whose work is often ruined by marrying a heathen woman; they set up schools for girls, teach the children themselves, or employ native teachers under them; they get classes of the most promising converts, and train them for Bible-women or evangelists to their country-women; they visit female patients in the hospitals and the homes of heathen women who cannot or do not come to public worship in the chapels. In a word, they do everything in their power, by word and example, to train their sisters to a higher life. It would be easy and pleasant to devote a special chapter to this work of the Women's Association, but we prefer to notice it in its place as an integral part of the Mission.

### Education for the Ministry.

There are many departments of Mission work common to each of the three centres which it is not necessary

to repeat under each ; amongst the more important of these was the raising up of a native ministry.

A knowledge of a few elementary truths was sufficient, and a personal experience of their truth in the preacher was enough in China, as it has been in all ages and all lands. The great work of the evangelist is to tell what God had done for his own salvation, as it was in the days of David : "I will declare what God hath done for my soul." But to rest content with such an elementary teaching as this, or with such an imperfect teacher, is not only defective, it is destructive to both teacher and taught. The child of the kingdom must grow in knowledge, or he will never "grow in grace" or in the graces of the Spirit. To obviate this danger, and secure the development of each believer and of the whole Church, it was needful to educate these evangelists, or to train others for the "work of the ministry" ; and to this all the central stations devoted themselves.

### The Plan Pursued.

The plan pursued is to give the students a knowledge of their own language first of all, and, through that, a knowledge of the geography and history of their own and other lands, in primary and intermediate schools, along with the wholesome discipline of arithmetic and geometry, of which they are not ignorant in their own schools, but which is taught on much better principles and by better methods in our schools and colleges. But that which is made from beginning to

end the foundation of all instruction, and the atmosphere which pervades both school and college, is the *Word of God.* In knowledge of the contents of the Bible the Chinese students will compare favourably with those of the best colleges of England or Scotland. We give below the plan pursued for those *preparing* to be teachers in schools, students in the Theological College, or preachers, in the Amoy Presbytery. Those of Swatow and Formosa are substantially the same. The examination for licence to preach as candidates for the ministry, after the course of study is finished, will be given in another place.

Mr. M'Gregor, in a letter dated May 23rd, 1870, gives the rules both for the choice of students for the ministry, and the course of study needful for the office of evangelists.

### The Choice of Students for the Ministry.

"As several Churches have the prospect of soon being able to support native pastors, we begin to realise the want of men corresponding to licensed probationers at home, to whom the choice of the congregations must be limited. We and our American brethren had several conferences on the subject, which resulted in arrangements for two sets of examinations. One of these was submitted to the Tai-hoe (Presbytery) as a system of examination for licence, and agreed to. The other is entirely in the hands of the Missionaries. Our plan is as follows :—

"1st. All preachers, students, and Christian teachers of schools in the employment of the two Missions shall once a year undergo an examination in the presence of the Missionaries.

"2nd. Such as appear qualified are to be recommended by

the Mission with which they are connected to be taken on trial by the Presbytery, with a view to license.

"The examinations take place four times a year, so that ten or eleven helpers being examined on each occasion, the whole body in the employment of the two Missions will be examined once a year. In the department of Bible knowledge, section 1 is taken up at all the examinations held this year, section 2 next year, and so on. By this arrangement the entire Bible, with the exception of the more difficult books (which are reserved for the examination for licence before the Presbytery), will be overtaken in four years, and all our helpers examined upon it.

"A fortnight ago we had the first of these examinations. The various subjects were divided among the Missionaries of the two Missions as examiners. Twelve preachers and students were, in the presence of all the Missionaries and a considerable number of Chinese, examined. It was with difficulty we got the examination concluded on the third day, and this fact will suffice to show you that it was not hurried over in a slipshod fashion.

"I believe these examinations will have a great influence in urging our helpers to a more careful and systematic study of the Scriptures and of Christian doctrine."

## New Centres of Light and Life.

Another step which was taken in common by each of the three centres was the setting up of subordinate centres to be more powerful sources of light and life than the Mission station under a native pastor. This is the natural and most effective way of extending the influence of the Mission, and it is the best way of utilising the new Missionaries who are sent out by the Church. Instead of being crowded together in one

or even three centres, it is infinitely better that they be separated in groups of three or four men and women, near their work, and in contact with the people. Amoy has during the last twenty-five years established three such new centres, Swatow two, and plans are now laid for establishing a third, and Formosa has added one ; while the home Committee has established

A NEW CENTRE, CHANG-PU.

a Mission at that great meeting-place of the nations, Singapore—the neck of the world's commerce, if London is its heart. It is crowded with Chinese, and most of them are from the parts of China in which our Mission is carried on, and speak the same dialect, so that it naturally comes within our sphere of influence. To these we will not further refer ; they will come before us in the natural evolution of our story of the three centres.

## Missions by the Native Churches.

But the most interesting development of this second period is the establishment of Missions to the heathen by those so recently converted from heathenism. From the time of conversion each individual convert acted on the principle that it was his duty to seek the conversion of his friends, especially those of his own

THE COLLEGE, HAK-KA CENTRE, WU-KING-FU.

house; and the rapid increase of the Churches was mainly due to the zeal of the members of the different Churches in carrying out this first instinct of the new life of the believing soul. But when the Churches were organised and Presbyteries formed, the members of the new organisation felt a new responsibility laid upon them as a collective body; they felt bound to carry the Gospel to their countrymen who were still

sitting in darkness by a systematic effort supported and directed by the organic body of Christians.

Each of the three centres—Amoy, Swatow, and Formosa—felt and acted alike in this important matter, and each now has its definite Mission, entirely directed and supported by the native Churches. The movement is at once a healthy sign of life, and will be a source of greater life by the natural reaction of the outward activities on the inner source from which they spring.

A LITTLE WORK.

FIRST ARITHMETIC CLASS, AMOY.

# CHAPTER XII.

## *THE STORY OF THE AMOY MISSION* (*continued*).

DR. DOUGLAS paid a visit to the stations on his return, and sent his usual calm and judicial report to the Convener. He says that on the whole he found decided progress in nearly all the places he visited, not only in the increase of the number of converts, but in the strength and stability of the Churches and in the character of the members. Some stations had not progressed, and he had to mourn over the decay of faith in some; and a few had apostatised and denied the Lord who bought them. With mingled feelings he heard of the peaceful or triumphant death of old friends. One at Peh-chuia is specially referred to: an elder of the name of Kei-cho, who had only been a member of the Church about four years, but had in that short time been the means

of bringing between twenty and thirty of his heathen countrymen out of darkness into the light of Christianity; a man of strong character, who had lived down all the opposition of his friends, and had won the respect of the heathen, many of whom wept at his grave along with his fellow-Christians.

We now proceed with the story of the Mission as recorded by the Missionaries themselves, the best witnesses of what they saw with their own eyes and heard with their own ears. The brethren at Amoy had long felt that the time had come for a decided step in advance. The Missionaries had hitherto made Amoy their headquarters; their houses were there, and they had no buildings in other places in which it was safe for health, to say nothing of comfort, for them to spend more than a few days, or a few weeks at most. They were not at liberty to trifle with their lives, which were not their own, but the property of the Mission which had spent so much in sending them, and found it so difficult to fill their place if their health failed. Some Missions have squandered both money and precious lives of men, when they had just acquired the language and were prepared for work, by not attending to the Divine laws of health. With the best precautions the waste of life is one of the greatest of difficulties, greatly increased by a false economy; and its preservation by the expenditure of a little money is the wisest economy.

One of the regions which the Amoy Missionaries had looked forward to as a new centre of influence

and expansion was the fertile plain of which the town of Chang-pu is the most important. It stands on a creek or outlet of a small river, and can be reached from Amoy by water, from which it lies south by west at a distance of about forty miles as the crow

DR. HOWIE AND ASSISTANTS, CHANG-PU.

flies, but much farther by either land or water. It is thus described by the Rev. Robert Gordon on his visit to the district in 1874 :—

### The Rich Plain of Chang-pu.

"Starting pretty early in the morning, we crossed by a long, stiff mountain pass the lofty range of hills that extends east

and west behind Khi-boey. Descending on the other side, we had a splendid view of the Chang-pu Plain, one of the most richly cultivated and beautiful stretches of country I have yet met with in China. The numerous villages embosomed amongst trees; the terraced garden-looking plots of ground bearing rich crops of wheat, barley, sugar-cane, etc.; here and there little clumps of the majestic banian or the tall graceful bamboo, as they marked some village or lined the banks of some mountain stream, now winding its way through the valley below, formed the main elements of the rich panorama spread out before the eye. Enclosing this rich plain, as if guarding it from hostile intruders, there towered aloft some splendid mountains, forming a worthy background to such a picture. Gazing on such a scene, and thinking at the same time of the vast multitudes of poor, ignorant, superstitious Chinese inhabiting this plain, one could not help recalling the well-known lines of Heber:—

'In vain with lavish kindness
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone.'

### The City of Chang-pu.

"Got to Chang-pu in the course of the forenoon, and spent most of the day in that large city, still wholly enveloped in deep spiritual darkness. As yet no regular work has been begun there. We hope soon to be able to get a footing in it, and to plant in this stronghold of Satan the standard of the Cross. We would thus also secure another step nearer to meeting our Swatow brethren, Chang-pu being on the main road leading to Swatow and the south. I preached some four or five times in different parts of the city to large and comparatively attentive crowds of people, and distributed also a good many tracts, etc. It is a strange feeling that sometimes comes over one standing in the midst of a large city of

idolaters, almost the sole worshipper of the true and living God. In such circumstances one can realise something of the Apostle's feelings as expressed in Acts xvi. 17.

### Interesting Incidents.

"As we were leaving the place some of the people followed us, wishing us to stay and speak to them longer, saying that we came so seldom. One man came running to point out to us the copy of the Ten Commandments that had been given to him, now posted up in a conspicuous place near one of the gates by the side of the main road leading into the city, so that it might be seen and read by all who could do so on their entering or going out of the city. Another man we saw, in passing along, sitting in the door of his house, busy perusing the copy of a tract he had got. Oh that these words of life may be as good seed cast into good soil, bearing much fruit unto eternal life!"

We have seen how our Amoy Missionaries had long and earnestly sought to get a station in the important city of Chin-chew, the capital of a *district* and a seat of learning. It is about forty miles from Amoy in a direct line, and the same distance to the north by east that Chang-pu is to the south by west, and accessible by both sea and land. The following summary of a long series of letters from Dr. Douglas, dating from 1875-7, gives the result of endless negotiations with officials, who did all in their power to keep him from getting a footing in the city, backed by all the influence of a powerful literary class, who stirred up the low rabble by false reports and bribes, while the mass of the population was friendly or indifferent.

## The Chin-chew Case—A Happy Solution.

At various intervals for three years past the Church has been requested to remember in prayer the special circumstances of the Mission at Chin-chew. A solution of the long-standing difficulty with the authorities at Chin-chew having now been reached, it is desirable that our readers should have the leading features of the case briefly set before them.

Chin-chew is a city of three hundred thousand souls, lying about fifty miles north by east of Amoy, known to Europeans for some hundreds of years as a commercial centre, and having a high repute in China itself for the number of its literary men. From the first it has presented a powerful attraction to the labourers at Amoy, and from the time that a footing was made good at An-hai, twenty miles south of Chin-chew, it was felt that the next point of attack was this great city. In March 1866 a house a little way back from the main street of the city was, in God's good providence, secured for the Mission.

When it became known, there were the usual attempts, by graduates and others, to hinder possession; but nothing serious resulted till the close of the year, when a graduate named Li-han-jian, at the head of a party of fifty men, entered and thoroughly stripped the chapel and otherwise did damage to the amount of about four hundred dollars. This outrage was, after some months, in part redressed, and for several years there was comparative quiet at Chin-chew, whilst the

Mission labours were slowly crowned with success, so that in 1875 there were about forty adult members in the Church. At the beginning of 1875 it was felt that an endeavour must be made to escape from the cramped rooms and hidden position of the first location, and at this point the struggle began. It is enough to say, in the words of Mr. M'Gregor, who concluded the transaction when Dr. Douglas was away at Shanghai—

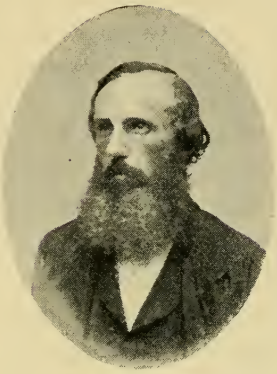
"We have secured a chapel situated in the best street of Chin-chew, in the very centre of a city of three hundred thousand souls; and in the frontage we have secured we shall be able to have a preaching hall right in the street, where we can get an audience at any time."

## Death of Dr. Douglas.

The twenty-sixth day of July 1877 was a dark day for the Amoy Mission, and brought a great loss to the Church. Dr. Douglas, after twenty-two years of hard service, died of cholera in the prime of life and in the midst of the greatest usefulness. He had just returned from the Mission Conference at Shanghai, where he received the highest honour which the large meeting of Missionaries of all denominations could confer, making him one of the two chairmen who presided over all its meetings. His wisdom and firm gentleness in the management of the Conference were the admiration of all, and did much to make the Conference a great success.

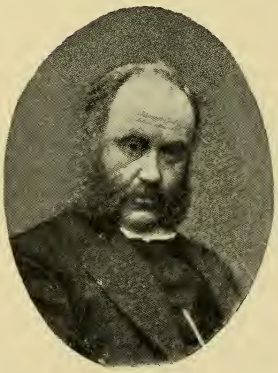
We cannot here give an analysis of the character and

REV. J. JOHNSTON.



REV. CARSTAIRS DOUGLAS, LL.D.

REV. W. M'GREGOR, M.A.



REV. W. S. SWANSON.

work of the beloved brother thus so suddenly taken from the midst of his labours; we can only say that in every department of Missionary work he was a model in the faithful discharge of duty. As a student of the language, no man of his years approached him in the thoroughness and accuracy of his knowledge. His dictionary is a monument of his scholarship *ære perennius*; and yet it is the testimony of his brethren that it cannot be said he ever took an hour from his more direct Missionary duties in its composition; it was compiled by time stolen from his legitimate hours for recreation or sleep. His zeal in preaching, "in season and out of season," "sowing beside all waters," was the passion of a calm and rational mind; his devotion to the education of the members of the Church, and especially of those preparing for the office of evangelist or pastor, was incessant; his fidelity in watching over the flock of God, and in preserving the purity of the Church in faith and morals, was that of a shepherd who was ready to spend and be spent in the service of the Master he served, and to whom he was preparing to give account of the sheep committed to his charge.

Dr. Douglas was not demonstrative in his affections, and yet he won the hearts of the Chinese in a marvellous manner. The naturally cold and unimpassioned Chinese were melted to tears at his death, and a finer tribute to the character of the great and good Missionary was rarely if ever paid than that at the first meeting of the Amoy Presbytery after his death, when *Tan-leng*, the first native pastor ordained over a self-supporting

congregation, that of Peh-chuia, read the minute which he had prepared for insertion in the Records amidst the tears and sobs of the whole of the brethren. The description of that meeting is well worthy of thoughtful perusal, as showing how the *Gospel gives a heart* to the cold-blooded Chinese.

### Testimony to Dr. Douglas by the Amoy Presbytery.

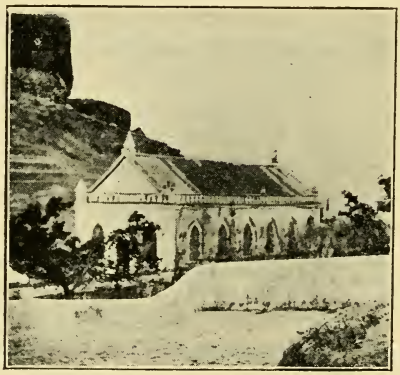
The Rev. W. S. Swanson writes to Mr. Matheson: "We have just had our spring meeting of Presbytery, one of the most stirring and profitable meetings we have ever had. We commenced on Tuesday, and continued our sittings during Wednesday and Thursday. We sat for six hours each day, and every moment was fully occupied with important business. There was a full representation of members; and when the Sederunt was made up there were four native pastors, five foreign Missionaries, fifteen native elders, and two delegates from the London Mission Churches in this quarter. These represented more that fifty separate congregations, and the sight made those of us who could look back to the past small beginning thank God with humble, grateful hearts.

"Carefully drawn-up reports on Church finance and on the progress of the work were given in and discussed, and it would have done your heart good to see how heartily and intelligently and systematically the whole business was conducted.

"The Amoy Presbytery has now a membership of twelve hundred and seventy adults under its jurisdiction, with a large number of baptised children and adherents. The total sum contributed by the Church members last year amounts to 2,482 dollars (a sum, reckoning the dollar at 4*s.* 3*d.*, equal to £527 10*s.*), making the average contribution of each individual something near 8*s.* 4*d.* They are able to do more than this, and I do hope and believe that further progress will be made.

### A Chinese Presbytery in Tears.

"At the previous meeting of Presbytery a committee was appointed to prepare a minute expressing the grievous loss sustained by the lamented death of Dr. Douglas. Our Peh-chuia pastor, the Rev. Tan-leng, drew up the minute, and all I can say of it now is that it is most ably done. It is of considerable length, and goes carefully into the history of our beloved brother's devoted life and work in China. When the minute was read, there was such a scene as I never expected to see in China.



DOUGLAS MEMORIAL CHAPEL.

"It was read by its author; and as he drew near the close, where were recounted the affecting details of Dr. Douglas's last days on earth, and the estimate of his life and work and worth, his voice began to tremble, and at length it was only with sobs and weeping that he made his way through the document. By this time every member of Presbytery and the large audience had broken down, and every individual present was bathed in tears. It is no easy matter to make the Chinese weep, and those who know them best are best able to estimate how deeply they were touched. I cannot describe the scene;

it was inexpressibly sad to see a church filled with strong men weeping like little children. I came away from it with a chastened joy filling my heart; for I know that no nobler testimony can ever be given to the worth of one of the noblest men that have ever lived. He is not dead here, and while the Church of Christ exists in this region the memory of what he was and of what he did will never die.

"Another marked feature of this Presbytery was the closing meeting. We all sat down together at the Lord's Table. Our Moderator (the Peh-chuia pastor) dispensed the ordinance. Most solemnly and feelingly he did his duty, and I know we all enjoyed it. After the Communion most earnest and spirited addresses were delivered on the state of religion. The deficiencies and disappointments, the lack of zeal for the salvation of souls, and other such subjects were pressed on the attention of all. We sang together a parting hymn, and the company dispersed after three such days as I shall not soon forget.

"I trust we may soon be able to report the ordination of at least another native pastor. We have several men preparing for licence, and I hope our Kio-lai congregation will by the time these men are licensed be prepared to give a call to one of them."

## Meeting of Chin-chew Presbytery.

In the year 1880 the establishment of Chin-chew as a new centre of influence was completed by the settlement of a Medical Missionary there. The Committee were fortunate in finding in Dr. Grant a man eminently fitted for such a post. By his skill as a physician and surgeon he soon compelled the respect and confidence of the community, and by his tenderness and interest in his patients he won the hearts of many, and greatly helped the good work in all that region.

One result of the increase of the northern Churches was the necessity for dividing the Presbytery of Amoy

into two, of which Chin-chew was chosen as the northern headquarters. In a letter from the Rev. H. Thompson we have a most interesting account of the meeting of the Chin-chew Presbytery on October 29th, 1881, at which four candidates for "licence to preach the Gospel" appeared for examination. It is cheering to read the account of the proceedings in that young Church court, and to think of the old forms gone through with all dignity by our Chinese brethren in pigtails and a monosyllabic language. But there is more than forms—there is all the evidence of a living and growing Church of Christ in the midst of surrounding heathenism.

By the letter from the Rev. H. Thompson, dated Amoy, October 29th, 1881, we receive the interesting account of the call of pastors by Churches willing to support them by their own voluntary contributions—a new and important step in the life of a Church.

### Self-supporting Churches.

"Amoy, *October 29th*, 1881.

"The Presbytery of Chin-chew and Chang-chew met in the Douglas Memorial Church on Tuesday, October 25th, at 3 p.m., the Rev. Robert Gordon moderator. The Rev. D. Smith, of Formosa, being present, was associated. The afternoon was entirely taken up with hearing the reports of the various committees and other routine business. The committees appointed to visit the five Churches to which the Presbytery had previously granted requests to call pastors reported that they had found the several Churches financially in a position to carry out what they proposed, and the members, with one exception, of one heart in the matter. Some difficulty had arisen in the Chang-chew Church; but as it afterwards

requested that candidates should be sent to be heard, we hope the difficulty has been overcome.

### Four Candidates for Licence.

"The following morning at half-past nine the Presbytery reassembled and spent half an hour in prayer. One item of great interest in the business of the day was the proposing of four candidates for licence. Since the last meeting of Presbytery three men belonging to our Mission—Thien-khé, Kam-tsoa, and Pè, and one Phêng, a preacher of the American Mission—have been preparing for examination. A committee of the Missionaries and the native pastors had been appointed to prescribe subjects and to examine thereon. As the Presbytery agreed to the above-mentioned proposition, this examination was proceeded with, and was not over until Thursday morning.

"The candidates having acquitted themselves most creditably (Khé, the tutor of our college, distinguished himself), the Presbytery were unanimous in granting their licence. In the afternoon we had the great pleasure of seeing them duly licensed, the Moderator putting the usual questions.

"Surely here is something to call forth the praise of all the Churches! God hath wrought great things for us. We have now five licentiates, and five Churches waiting to call them to the office of pastor. If ever the Church here needed the prayers of the Church at home, it is now. This is a critical point in our history. May God Himself guide each man into the sphere in which He would have Him labour, and may this step forward redound to the glory of Him alone who is the glorious Head of the Church!"

### A Visit to Dr. Grant at Chin-chew by the Rev. James Main.

"Tai-wan-fu, *February 19th*, 1883.

### The Hospital.

"Soon after our arrival we went with the doctor to the hospital for the regular evening worship with the patients.

The hospital, like the chapel, consists of a Chinese house and courtyard. The dwelling-house forms the hospital proper, and the court, with the outhouses, have been converted into a dispensary and house for native preachers. In the centre of the dwelling-house there is a large hall open in front; this forms a sort of chapel for the hospital. The wards for the

DR. GRANT AND HOSPITAL ASSISTANTS, CHIN-CHEW.

in-patients are on each side of this. When the gong was sounded, about twenty persons, for most part in-patients, gathered together for worship. The native preacher—a very intelligent-looking man—presided. Here again I found the excellent customs of reading Scripture in course, and of reading verse about prevail. The subject for that evening was the conversion of St. Paul. Question and answer followed each

other in quick succession, manifesting a great amount of intelligence and of interest in the Word of God. After worship we went round the wards with the doctor. The little hospital is more than full.

### A Little Patient.

"There are some interesting cases among them, but none more interesting than that of a little sufferer of about eleven years, to whom the doctor introduced us. He has been in for over six months with hip-joint disease, and his thin, pale face tells a tale of much suffering. But it tells another tale as well. It has something in it which makes you feel that the poor little sufferer has been to the Physician of souls, and has been touched by His healing hand. He has a great love for the doctor; and the beautiful pictures that lighted up the walls of his little chamber, and the toys that lay on his bed, show that he has had cause to love him.

"When Mr. Thompson asked him if he loved the doctor, the poor little fellow put his hand to his heart, and said, with a smile, that he loved him 'deep, deep.' Mr. Thompson then went on to ask him if he loved Jesus; and the boy not only said he did, but told very clearly the reason why he loved. He also repeated one of his simple prayers, which ran something in this way: 'God bless the doctor; God bless me, and make me better soon, soon, and teach me Jesus' holy doctrine; and God bless all the sick people here, and teach them to know Jesus' holy doctrine.' The poor little fellow has evidently a thinking mind that will not be satisfied with anything but the real and the practical.

"One day he said to the doctor, 'Doctor, is God angry with people who say what is not true?' 'Yes,' said the doctor. 'Is he angry with your men and our men equally?' 'Yes,' repeated the doctor. 'Then,' said the little logician, 'God is angry with you; for when I came in here you said you would not cut my leg, and you did.' The doctor did not tell us how he got out of this clever dilemma."

After much opposition and violence a chapel was at length secured at Chang-pu, where work had been carried on since 1879. The following letter from the Rev. J. Watson tells of the final victory :—

THE CHAPEL AT CHANG-PU.

"CHANG-PU, *June 2nd*, 1884.

"How thankful I am to be able to send word that we have got a chapel in this town! The troubles we have come through deepen our conviction that the door has been opened by the Lord, and that no man will be able to shut it.

"As I mentioned in my last letter, I went back to Chang-pu to complete the bargain and get possession at once. When I got here, some days were consumed in negotiating with the landlord, who could not be made to see how important it was both for himself and for us that he should let us into the house before any who might wish to oppose heard that we had got a house.

"On Monday night (May 19th) we paid over the money; and about midnight the Khi-boey pastor and two Christians went into the house. On Tuesday, at break of day, I went in. It was a lovely morning; everything was calm and peaceful. Seldom have I been so full of joy. We had worship together, singing 'O thou my soul, bless God the Lord' and 'I'm not ashamed to own my Lord,' and reading that passage where the Lord spake to Paul, 'Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.'

"The news that we had been driven out of our chapel spread fast; but the good news that we had got into it again spread faster among the Christians, and last Sabbath there was thanksgiving and prayer that many may be saved in this place. We have had several prayer meetings for special blessing on this city and surrounding district, and we have also been praying for a hospital."

GIRLS' SCHOOL, CHIN-CHEW.

# CHAPTER XIII.

## *THE STORY OF THE AMOY MISSION* (*concluded*).

### ARRIVAL OF LADY MISSIONARIES

IN 1883 an interesting addition was made to the Mission staff in Amoy by the arrival of the first of the agents of the "Women's Mission"—Miss Maclagan, who was joined in 1885 by Miss Johnston—most welcome additions to the number of workers, but still more by the development of an important part of the Mission work. They took over and enlarged the schools previously in existence, and at a later period set up village schools in the interior They stimulated the education of the female members of the Church, and helped in visiting the women in the hospital, and both

gave much help to the wives of the Missionaries, who had been striving to do such work, while the young Missionaries received from their more experienced sisters much valuable help in return.

### Home for Rescued Infants.

One happy result of the arrival of the unmarried Missionary ladies was the setting up of a babies' home for deserted little children who were cast out to die, or that were likely to be destroyed because they were girls, or boys that were deformed, and not likely to be of use as bread-winners for the family. This cruel custom was so common when China was thrown open to intercourse with the foreigner, that in the province of Fuhkien it was said there were only seven women for ten men ; that meant the destruction of three girls out of every ten children that were born alive—three hundred out of every thousand, and so on for the fourteen millions of the province. To counteract such a slaughter of the innocents as this, the setting up of a small hospital might seem a futile effort, and as far as the number saved went it would have been trifling ; but as an expression of feeling of the human heart, and the assertion of a great principle, it had a power far beyond the numbers who were saved from actual destruction. The assertion of the principle by the preacher was much, and the example of the converts, who lavished as much love on their girls as their boys, and more on the cripple than on the strong, was much more ; but

the establishment of an institution for the express purpose of preserving the lives of these despised little ones told far and wide as a grand object lesson for the region around, and was doubtless one of the factors in bringing about what is now admitted to be a fact, that the destruction of female children in Fuhkien is very much less than it was before the entrance of Missionaries. Even the natural conscience has been awakened, and where formerly the crime was acknowledged without the slightest sense of shame, both men and women now admit it to be wrong. In this benevolent work they are liberally assisted by the European community, so that there is little need for help from home, and the committee is not called on to contribute to its support.

It is difficult to believe that parents in China can be capable of murdering their little ones in cold blood. They show the greatest affection for their children, both male and female. They spoil them by over-indulgence; and yet there is not a doubt as to the frequency of infanticide. Poverty is the chief, but not the only cause. The materialism and utilitarianism of the people account for much of it. The life of a little child has no moral or material value. It is only a little animal, over which a father has absolute control. Indeed, a pig or a puppy would be more sure of life for a season, as they would soon be reared for the market or the pot; but a girl takes long to rear, and there might be no market when she is of age.

The first operation which made the hospital of Dr Howie famous in this new centre of work was the amputation of the leg of a poor beggar who had been laid at the door of his house to die. As the only member of the body amputated in China is the head, the sight of the well-known beggar earning his living on his wooden leg made a great sensation ; and that the religion of Jesus taught men like Dr. Howie to care for a poor outcast was to the Chinese a new revelation.

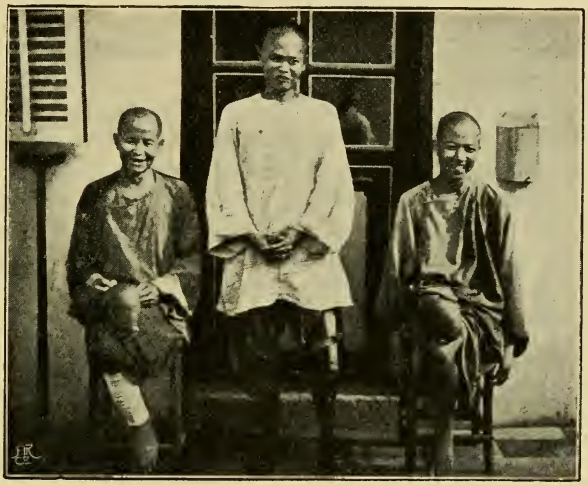
THE BEGINNING OF MEDICAL WORK IN CHANG-PU.

"The first major operation performed in Chang-pu was in many ways a remarkable one. One evening a beggar with a dreadful leg, and in all but a dying condition, was laid by some of his friends at the door of Dr. Howie's house, and left there. His groans attracted the attention of the servants, and they told the doctor. When examined, it was found that the poor wretch had a compound fracture of the left leg, and that the bones were sticking out through a large suppurating putrid wound. It was afterwards ascertained that the leg had been diseased for twenty-three years, and had become so rotten that one night it broke while the sufferer was in bed.

"The doctor had the patient at once carried to an empty house belonging to one of our Church members, and there on the morrow, in the presence of a large and wondering crowd, amputated the limb below the knee. To the surprise of all, the man stood the operation well, and has since greatly improved in general condition.

"That the foreign doctor should pay so much attention to, and spend so much time and trouble on, a beggar seems to have astonished the Chinese. They cannot understand how any one should give himself so much trouble without being paid for it. I heard one say, as he was watching the doctor doing his work, 'Well, the Chinaman would not do

such things.' It came to our ears that a number of the shopkeepers in the town are not at all pleased that the man's life has been saved. They hoped he would die, for he has been a source of great annoyance to them. He used to go to their shops and expose his sickening sore, and refuse to go away until they gave him what he demanded—viz. four hundred cash from the largest shops, down to eighty cash from the smaller ones. There is every probability of his



DR. HOWIE'S FIRST AMPUTATIONS AT CHANG-PU.

recovery now; and we trust he will not only be a miracle of healing, but also a miracle of saving grace."

The heathen's dread of death is illustrated by the following superstition:—

TWELVE EUPHEMISMS FOR THE ONE UGLY WORD "DEATH."

"*Chinese superstition.*—We have superstitions lingering among ourselves, mostly harmless but Chinese superstition is

rampant and burdensome. Much of the real religion of this civilised people is devil-worship, a religion of terror. Archdeacon Moule, who labours in the north of the same province [Fuhkien] in which our own Missions lie, says: 'The people of this region are extremely superstitious, and intensely afraid of death and evil spirits. To mention death in their presence, especially at this season of the year [New Year's time], is tantamount to a gross insult, and is considered by them as an evil omen. They avoid, if possible, the mention of death at any time, and have invented a variety of euphemisms to designate the king of terrors. The word for the dreaded fact is Si, but there are twelve periphrases by which they avoid pronouncing it: (1) Kwo = To pass away; (2) Kwo-haio = To pass behind; (3) Kwo-sie = To pass over this life; (4) Sie-sie = To leave the world; (5) Hong-kwo = Passed and gone; (6) Law = Flowed away like water; (7) Chaw = Flown away like a bird; (8) Pah-mo-ko = Lost; (9) Seng-tieng = Passeth on to heaven; (10) Kiu-tieng = Returned to heaven; (11) Tiong-chu = Returned to your original ancestor; (12) Yen-tio = Fell on sleep.' From all this bondage of fear the only deliverance possible is acceptance of the Gospel of Jesus."

Miss Johnston, Amoy, in a letter which appeared in the *Messenger* for June 1892, gives the fullest account we have seen of ancestral tablets, the worship of which is the practical religion of the great mass of the people of China. The examples given of the influence of this idolatrous custom, the difficulty of abandoning it, and the courage and faith of feeble and simple believers in overcoming their superstitious fears, are as instructive as they are interesting.

### Ancestral Tablets.

"One cannot be long in China without seeing and hearing a good deal about the worship of ancestors, in which worship

the ancestral tablets play an important part. The tablets are in themselves insignificant slips of wood about eight inches long and three broad, painted a dull brown, and one end runs into a short footboard for support. They stand, sometimes singly, sometimes in rows three or four deep, on a high, narrow table, along one end of the entrance hall, which serves as guest room in every heathen home. For some time after coming to China I did not notice the tablets, being more interested in examining the idols, which occupy the centre of the table. My attention was first forcibly directed to the tablets when calling on an old woman and inquiring after her sick daughter. She pouted her lips in the direction of the table, saying, 'There she is!' On looking up, expecting to see the girl enter, I noticed a new slip of wood which had been added to the dusty column of worm-eaten tablets, and realised that the young woman was supposed to be seated there—dead, yet still present.

### The Difficulties of Christians.

"A week or two ago Miss M. Talmage and I took advantage of a bright day to visit some Christians in a village near Amoy. While one of us took notes of the names and ages of the women and girls in the family, trying to find pupils for the schools, the other spoke to the crowds of heathen who gathered about the doors. We visited about twenty houses, and in only two of these did we find the tables vacated by their row of ghostly tablets, not because the Christians themselves worshipped them, but because, owing to the Chinese custom of having large families under one roof, there were always heathen relations in the houses who objected to their removal. In every house, behind the crowd of smiling, gaily dressed women who hastened to greet us, stood the silent host of their departed ancestors—a people who were not a people, and yet whose influence outweighed that of the living souls before us. A living woman has little power in

China, but the spirit of the dead is greatly to be feared. For this reason suicide is often perpetrated by way of revenge. Even children in a fit of anger will attempt to drown or hang themselves, the living being threatened with the anger of the dead.

### The Offerings to the Spirits.

"In house after house the long tables faced us, sometimes gilded and garnished, with gay cloth hangings, but more often dusty, a mass of cobwebs and confusion. In the centre stood the idols, occasionally in a glass case—the Goddess of Mercy the principal figure, with on one hand the earth god, and on the other the kitchen god, red and smiling; then, in long rows, the tablets, with basins of rice, surmounted by a few cash and an orange, placed in front. Other offerings, of vermicelli, vegetables, and meat, were often seen. Each tablet is supposed to have its separate basin and chopsticks; so that, as a man remarked when demolishing his household gods, 'To-day's work will save a good deal of dish-washing.' At all feasts and ceremonies, in seasons of mourning and rejoicing, the spirits of the dead must have their share of the good things. In the midst of the busy life around they keep their silent watch—dead, but not gone, ever wakeful, ready to work vengeance and evil on all offenders.

### The Ancestral Tablets put Away.

"Having been accustomed from childhood to believe in the power and presence of these ancestors, it is no easy matter, even for Christians, to rid themselves of superstitious fears and at the same time oppose the public sentiment of filial duty by giving up ancestral worship. Only a short time ago I met with an instance of this. One afternoon a Christian woman asked me to go with a friend and visit a neighbour of hers who had lately become interested in the Gospel. She had given up the worship of idols, but feared to part with the tablets. She

thought if we would pray with her she would have courage to throw them away. A few minutes' walk from the chapel brought us to her home, a tiny hovel, where a loom with its half-finished web of cloth nearly filled the room. Dust and cobwebs, broken earthenware, stools and buckets, littered the floor and heaped the corners. It was a cool, breezy morning, but a flare of warmth flashed out from under the rice-boiler, where a blazing fire crackled over the handful of thorns which had been thrust under the earthen stove.

### A Spiritual Conflict.

"Cold though it was, the woman we came to see was bathed in perspiration as she drew out some dusty slabs of wood from one of the buckets and held them up in the sunlight. 'Do you see these?' she said, addressing a crowd of boys and women in the doorway, who, silent for the moment, were watching the scene with eager curiosity. 'I am going to have nothing more to do with them; they are of no use. I am going to trust in Jesus the Saviour; I know He will protect me.' Then turning to us, she said earnestly, 'Pray for me, and I will not be afraid, even if my ancestors revenge themselves and take my life. The Saviour will watch over me; He will take me to heaven, will he not?' After a little talk and prayer together the tablets were tied up in a napkin. One seemed to have been broken, and was held together by a string. 'That was done some months ago,' explained our guide, 'when my friend decided to give up the worship of idols. She gave her gods to the children to play with, and the tablets she began to split up for firewood; but when she had broken one she was afraid, and tied it together again, lest the spirit should be angry and bring evil influences to bear on her.' 'Are you quite willing to give us these?' we asked again, before carrying away the bundle. 'Quite willing. You will pray for me, will you not? I will trust in the Saviour; indeed, I will not be afraid!' So with an explanation to the neighbours, and with an invitation

to come and hear at the chapel, we left her, hoping that some day she may be able to read in the women's school in Amoy, and so learn more of the Saviour in whom she has already put her trust.

"A few days after I was telling the story to an old schoolgirl. She smiled, and said, 'My grandmother, too, was very much afraid of the spirits. When she first worshipped God, she laid the tablets under the table. As no harm came of it, she put them behind the bed for a night or two. Still no evil came to the family; so she grew bolder, and put them in the dust-heap. As they did not avenge this indignity, it showed plainly that they had no power, so she fearlessly chopped them up to light the fire and boil the rice."

## A Native Pastor's Sermon on Working for Christ.

Mr. George Wales, the lay evangelist, supplies some notes of a sermon he heard at Siong-see, a fishing village south from Chin-chew, preached by the pastor there. A band of sixteen evangelists has been enrolled in this Church, who each week go out into the villages round about to preach the Gospel. The pastor was on this occasion stirring up his people to still greater zeal in service. His text was, "*I will make you fishers of men*" (Mark i. 17).

"After an introduction, pointing out that Christ desired and demanded that all His followers should be workers, he came to closer quarters with his text, saying that the sea is the world, the boat is the Church, the net is the Gospel, and the boatmen the Church members. The fisherman's life, he said, is by no means an easy one; and he constantly meets with much suffering and privation. Sometimes he catches very little, sometimes nothing, yet he is not restrained either by hardship or ill-success,

but perseveres. He always hopes he will catch more. Every day we ought to work for Jesus persistently, always hoping for success and greater success. He next spoke of the different kinds of fish, the different seasons at which they appear, and the need of different methods, and applied the lesson to Christian work.

### Excuses.

"Then followed an attack upon the excuses men give for their lack of service that would have done credit to Mr. McNeil. 'I cannot read the characters.' No! but nobody asked you to read to people, and you do not require to know the 'characters' in order to talk. 'I do not understand how to work for Christ.' Is that the way you argue about fishing? No! you set yourself vigorously to find out; and the longer you fish the more you find out. You don't expect the young apprentice to know as much as the old salt, but the apprentice does his best, and he learns. 'I am not worthy; I must prepare, and then, some day, when I have leisure, will speak.' These and many such excuses came in for their share of the pommelling.

### Conclusion.

"He concluded by impressing on them the fact that if any man earnestly wishes to fish for Christ the opportunities will not be lacking, and every time he fished he would become an abler fisherman. 'If you cannot fish in the sea, fish in the river; if you cannot fish in the river, fish on the sands; but by all means fish. No opportunity is too insignificant—all souls are God's, and all are equally precious in His sight. When Christ met the woman of Samaria by the well, He did not say, "Here is a poor opportunity." No! He seized every opportunity. Nor should we count the cost, ever remembering the sufferings of Him who "endured the Cross, despising the shame."' This, though fragmentary, will give you some idea of the sermon. It was racy, but suffered very considerably in the delivering, which lacked animation, except when he was on the war-path against the excuses."

THE FIRST PRESBYTERIAN SYNOD IN CHINA, HELD IN AMOY.

## The First Synod in China.

Mr. M'Gregor, writing from Amoy in the end of May 1893, after his recovery from an attack of influenza, gives some interesting details regarding the division of the Amoy Presbytery and the formation of a Synod.

"It is just thirty years since the Presbytery of Amoy was formed, consisting of the two Missions (our own and that of the American Reformed Church), two native ministers, and six representative elders.

### Need for a Synod.

"There are now in connection with the two Missions seventy-seven places of worship in which services are regularly maintained. These are ecclesiastically connected with eighteen organised congregations, of which sixteen have native ministers ordained over them. The Presbytery had thus come to consist of thirty-four native members, besides the Missionaries of the two Missions, and its membership was being continually added to.

"It was not, however, the number of the members that made division urgent, but the distances they had to travel. Even in a country of railways like Great Britain, to travel a hundred miles to a Presbytery meeting is inconvenient; but here a journey of a hundred miles consumes as much of an active minister's time as a journey from London to Gibraltar, and involves much more fatigue. For the sake of the native members, therefore, the division of the Presbytery had become imperative. At the last meeting, accordingly, resolutions were passed dividing the Presbytery and appointing a day next spring for the meeting of Synod. In accordance with these resolutions, the Presbytery of Chin-chew and the Presbytery of Chang-chew met at the close of the Sederunt, and, being regularly constituted, proceeded to transact some necessary business."

## Visit to Chin-chew by the Rev. T. E. Sandeman.

*On the way to Chin-chew.*—In a private letter, written in the last days of June, Mr. Sandeman describes some incidents of a journey to Chin-chew, and then tells of the sorrow of the Church over the loss of one of its leading members and workers, the preacher Ba.

### Death of Ba.

"I am now in Chin-chew. Ba is dead. It is a great blow. He was perhaps the best, and therefore perhaps the greatest, man I ever met. To him to live was indeed Christ, and to die was gain. Tak, his younger brother, for years and years played the prodigal. Ba was told by Christian friends to give up seeking to save such an incorrigible fellow. They said, 'You have done your duty; your conscience is clean. If he will perish, don't mind him.' But he never would listen. At last the gambling, drinking brother was changed by a miracle of grace into a useful, earnest Christian. Ba was full of heavenly joy. He said it was like the raising of Lazarus from the dead. His daily work from early morning till late at night consisted in three things only—prayer, reading the Scriptures, and preaching and exhorting. Even on the road he always had his Bible under his arm and was meditating on the 'wonderful words of life.' He taught us all without knowing it. He was absolutely without guile and absolutely honest in all he said. His wonderful activity of holy living was accomplished in a weak and poor-looking body. There is universal and deep sorrow over this good man's death."

We have much pleasure in quoting the following touching account of a Christian death-bed, and the contrast to that of the heathen, by Miss Graham of Chin-chew :—

### Peaceful Death of Gim-keng.

"'Do you know that Gim-keng is very ill?' asked our native preacher's wife of me one hot July afternoon; 'she has been in high fever since last night, and her husband is very anxious about her.' 'No, I did not know she was ill,' I answered; 'but I will go and see her this evening.' Gim-keng was a great friend of ours, and had been a near neighbour for some years. She was a gentle, earnest Christian girl, the wife of a former student in Dr. Grant's Hospital in Chin-chew. Her husband is now practising as a doctor in the city, and bearing a brave witness for Christ in the homes of his patients. They have three little children whom Gim-keng was seeking to train for God, and their home was one of the bright spots in the darkness of our great heathen city. A little later in the evening I found my way to Gim-keng's bedside. She was evidently very ill and in great suffering. In answer to my greeting, 'Peace' (that is the usual Christian greeting in China; the heathen ask, 'Have you eaten rice?' the Christians ask, 'Have you peace?'), she looked up and answered with a smile, 'My body is in great pain, but my inside heart is in peace, peace.' And truly, during the days of weary suffering that followed, she was kept in 'perfect peace.'

"I have watched beside a good many sick-beds at home, but I have never seen sweeter patience in bearing pain, or more quiet, happy surrender to the will of God, than in that little Chinese sick-room. She acquiesced cheerfully in every remedy that was suggested, yet from the first she seemed to be conscious that the Master was calling her home, and she was only concerned lest her husband and mother should grieve overmuch. More than once she said to them, 'Do not grieve for me. If it be God's will that I should stay with you, I am content; but if it be His will to call me to Himself, I am still more content.' And then she said, 'Jesus is with me, and He will never leave me. Jesus is preparing a place for me, and it is a beautiful place, far better than anything

here. Soon He will come Himself and lead me to it. I want so much to go with Him.' Once she sang in our Chinese version 'There is a happy land,' and as she sang it her face seemed lit up with the glory of which she was already getting a glimpse.

"It was my privilege to sit beside her on the morning of the day on which God took her. It was evident to us all that her strength was failing fast; but though she knew the end was not far off, there was not a vestige of fear. She spoke to her husband, bidding him follow Christ faithfully and remember all that Dr. Grant had taught him both by word and by example; to her old mother, who was weeping bitterly, telling her not to grieve, for it was so good to go and to be with Jesus, and the parting was but for a little while; to her five-year-old daughter, who stood by, with an awed look on her little face, telling her to love the Saviour and to meet her mother in heaven. And then it seemed as if she lost sight of the watchers by her bedside, and saw only the One Shining Presence, invisible to us; and she spoke to the Master Himself, as one speaketh to his friend, face to face. 'Saviour,' she said, 'You have loved me very much; You have come to lead me to the Father's home, and I am so glad to go with You, I want You to take me quickly.' And then again, 'You have loved me so.'

### The Heathen Dread of Death.

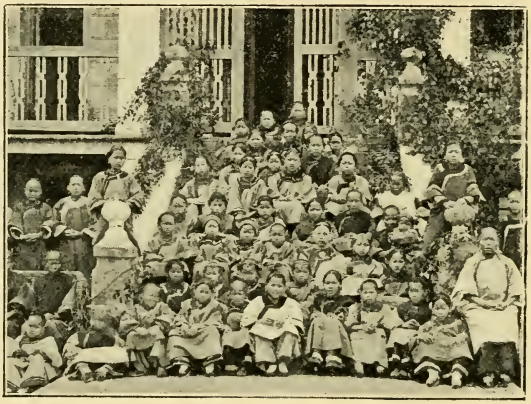
"I have seen death enter a heathen home, and it is a fearful sight; the terror and the utter hopelessness and the grief for which there is no comfort are things, once seen, not easily forgotten. But here, in this little Christian home, there was peace, there was victory, and there was triumphant hope. She was conscious of His presence who is the Prince of Life, and the dread king of terrors was but His messenger, sent to summon His child home. Peering in at the door were three or four heathen neighbours, anxious to know what was going on, but afraid to cross the threshold. 'See,'

said one of them to the others, 'these Christians are not like us; they do not fear to die. Surely the doctrine must be good.' When the little company of relations and friends gathered for the simple burial service, ere Gim-keng was laid in her last resting-place, a number of long-robed scholars stood among them, members, some of them, of the best known literary families in Chin-chew. Their presence at a Christian funeral could not fail to attract attention from the crowd. Gim-keng's husband had attended them and their friends as a doctor, had gained their respect and liking, and now they had come to show their sympathy with him in his trouble. Whilst the pastor prayed and read from the 'Holy Book,' they stood respectfully silent; they listened with evident interest when he spoke of the difference between the death of a heathen and the 'falling asleep' of a disciple of Jesus, and when he told of the Home to which our sister had gone. Afterwards, as they followed the funeral procession, some of the bystanders twitted them with 'eating the foreign doctrine,' and one of them answered, 'The Sien-si [*i.e.* doctor] is our good friend, and if he does belong to the Jesus Society, what wrong is there in that? the doctrine is good.' And, again, I heard from some of the onlookers the remark by the women who had seen Gim-keng's death-bed, 'These people are not afraid of death like we are; truly their doctrine is good.'

"And yet there are people who think foreign Missions are a mistake, and that our converts are only 'rice Christians,' and that the Chinese are never really converted. 'It is all great waste of money and strength,' said a gentleman to me the other day; 'the Chinese are quite happy as they are, and their own religion is good enough for them.' Some old words came into my mind about some 'who sit in darkness and the shadow of death,' who, 'through fear of death, are all their lifetime subject to bondage.' That is the true picture of the heathen who have not heard of Him who is the resurrection and the life."

Miss G. J. Maclagan writes of her work among the women in Chang-pu in October 1894 :—

"We miss Miss Lecky very much. She left last week, and by this time will be in Chin-chew with Miss Graham. We are glad to think it will not be long now before Miss Johnston returns. We have started a meeting here every Thursday for prayer and for visiting the heathen. The men have done this for some time back, but now the women



GIRLS SCHOOL, CHANG-PU.

meet too, and, after a word of prayer, go out two and two. There are very few here who can do this work; five or six only; there are so very few Christian women. Some of these are too young to go out, others have work which cannot be left. Last Thursday I went with an old woman employed by Dr. Howie to wash floors and bandages in the hospital. She is no help in speaking, but she knows a good many places in the city. She took me to two houses, both belonging to well-to-do people and very large families. In both houses there were women opium-smokers who professed themselves anxious to give up the habit. There is an old lady, O-m,

who has been coming for the last month to church, who has smoked opium for the last nineteen years. She says she has given it quite up. She was very miserable with the opium craving for a few days, and said she prayed and read her hymn-book at such times until she felt better. We gave her tea and coffee, and she said that helped her, and on one or two days she came to school and read her hymn-book all day, and we gave her some soup. She used to be very earnest in worshipping idols. She said, 'Other people only worship on the 1st and 15th of the month, but I worshipped every day.' A year and a half ago she heard Mr. Watson preaching in the street about the heavenly Father; she opened her shutter to hear better, and asked Mr. Watson how she ought to worship the heavenly Father; she had never heard of Him. Mr. Watson told her to come to church. She did not know any one who did so, so she did not dare to come. This year she changed her house and came to live near an old man who comes to church, and he brought her for the first time six weeks ago.

"She is a very interesting and intelligent old lady, and I hope she will continue to come, and learn to trust in the Saviour. When I was telling her about the Saviour's death for us, she asked so many questions about it—'How one could die for many,' 'Why God did not choose some other way'; showing that she was thinking about what she heard. She told me she was going to unbind her feet; and when I hinted that she might be excused doing so, as she is quite old, she said, 'In everything I will follow God's commands.' However, she has not unbound them yet, there being some difficulty about it; her feet have been bound so long and so tightly.

"Our new house is begun; the men are digging the foundations. The builder says that it will not be ready till after the new year. It has been very difficult to get any one to undertake the building; no one here understands it, and the Amoy men object to come inland."

## The New Centre of Eng-chhun.

After much negotiation, and a good deal of opposition, a site for a hospital was secured at the important town of Eng-chhun, which had long been desired as

DR. HOWIE, CHANG-PU. DR. CROSS, ENG-CHHUN.
REV. W. M'GREGOR, M.A.
MR. G. M. WALES, AMOY. REV. C. CAMPBELL BROWN.
DR. PATON, CHIN-CHEW. REV. T. E. SANDEMAN.

a new centre for English agents to settle at. It will form the northern limit of the direct action of the Amoy Presbytery, as it brings us near to the southern limit of other Missions. The district is populous and

accessible, and promises to be a most important sphere of influence.

### A Hospital for Eng-chhun.

"Mr. Watson and Mr. Campbell Brown went north from Amoy to Eng-chhun in the end of October, to endeavour to obtain possession of the site for the hospital. Although some of the literati of the city have been friendly, others of the local magnates have opposed the entrance of the Mission, and delay upon delay has ensued. 'The bargain' (about the house) 'has been ratified in Court,' Mr. Brown writes to Mr. Matheson (November 2nd), 'but the tenants refuse to go out; and whilst the Mandarins profess to be urging them to go, we have but too good reason to fear they are in reality winking at the delay. Under pressure from our Consul, the Tau-tai at Amoy has insisted upon the Eng-chhun Mandarin taking steps to put us in possession of our property. The result of this has been that the local Mandarin has compelled the tenants to give a written promise to evacuate, and this ought to mean a speedy end of the business.

### A Friendly Mandarin.

"Our friend Lo-su (the No. 5 Mandarin, as he is called), who has helped us so much all along, called whilst we were in Eng-chhun. He has been going through a trying time lately—blamed and persecuted for his large-hearted foresight in seeking to introduce a foreign doctor and hospital. We trust that one who has borne so much unconsciously for Christ may be led to know Him. One mark of his kindness was a spontaneous offer to have Miss Graham as his guest on her arrival next week. Lo-su has a number of ladies in his house, and it is an exceedingly happy circumstance that Miss Graham should live a day or two among them, and tell them about Jesus Christ and His love.

### An Eng-chhun Prayer Meeting.

"It was most encouraging to join the handful of Christians at Eng-chhun in their worship. One occasion I shall not soon forget. We met in the shop of a native Christian. The shavings and wood had been carefully cleared away from the floor; forms had been arranged in the central open space; a guttering oil lamp of the simplest construction gave us light. About a dozen people came there to worship God—hard-working, poor people, but with the Divine something in their hearts that made them one with us in Christ Jesus. An old beggar-looking man, wrinkled and worn with age and hard living, was present with his still more worn and aged blind wife, both most earnest and bright. The old man served as our hymn-leader. He is always learning hymns by heart and repeating them at his work, so much so that his neighbours call him mad. Whenever a hymn was given out he was asked to repeat it, and not only did so with manifest delight to himself, but with profit to a greatly interested audience. The people like to hear one of themselves saying over the words of truth and blessing. The prayers were very touching, simple, clear, and full of trust. Some had a marvellous grasp of the great redemption from sin through the blood of Christ. I only wish you had been present. It would have touched you, I am sure, as it did me, and it would have been some slight reward for all the consecrated devotion and toil you have given to the Lord's work in China."

Dr. Cross, who has been appointed Medical Missionary at Eng-chhun, writes hopefully of his prospects, and shows the true spirit of the medical evangelist. Writing in December 1895, he says:—

"We are having days very full of work—almost daily out-patient days, when I am kept in the consulting-room till well on in the afternoon. Our accommodation for in-patients is

very limited; we have only one small room with six beds. If we had room, we could have thirty or forty in-patients to-morrow; but until we can get another house to live in and vacate the present house, giving it all up to hospital uses, our accommodation for in-patients is very limited indeed. I am forced to think that, as far as the real object we have at heart is to be gained—that is, Christianising the crowds of people in this valley—much of the work at the outdoor dispensary is lost; but when we can get men or women to come indoors and be with us for a few weeks, our opportunity is great, and the results will be cheering."

After referring to his plans for acquiring the further necessary buildings, the expense of which, it will be remembered, had already been provided, he continues:—

"Our present chapel attached to the hospital is very small, but yesterday forenoon we had packed into it nearly eighty men and quite thirty women. Many are curious, and most have some knowledge of Christianity, for you must remember our Mission has had a chapel in Eng-chhun for more than ten years. In the houses of the people, however, and particularly among the women, the ignorance is profound. I had an important and satisfactory case in a large house near last week, when I was asked by several women if I was God. My heart is glad at the thought of ladies coming into a field so needy, and where the door stands open wide. Do send them quick."

To open the eyes of the blind was one of the prophetic marks by which Christ was to be recognised, and it is one of the marks of a true Missionary to be a light to them that sit in darkness. Our Missionaries have done much, not only to give sight to the blind by surgical skill, but to shed the light of Divine truth into the minds and hearts of the hopelessly blind. Miss

Graham has founded a school for the blind in Chin-chew, which she thus describes, with one of its inmates :—

LIGHT-FOR-THE-BLIND HALL.

"Just opposite the ladies' house in Chin-chew is a big green door, above which are the Chinese characters which mean 'Light-for-the-Blind Hall.' The boy Tam-a was a fortune-teller in the streets of Chin-chew. He heard the Gospel first from our good Bible-woman Keng-so, and began to attend the church on Sundays. Then he begged admittance to the Blind School, and now he is a member of the Church. His own description of his conversion, in answer to the pastor's questions, was: 'Formerly I lived in the land of darkness, and my heart was all dark. Now, since I have learnt to know Jesus, I live in the land of light, and my heart is full of light.'

"Many of the literati in our city have been greatly interested in this work for the blind, and we believe it commends the Gospel to them. Will the Church pray for the new Missionary to the blind in China? Mr. Cook, who is himself partially blind, has been a teacher of the blind in this country. He is a minister's son, and has long had the desire to be a Missionary. May he be made the means of leading many of the Chinese blind to Him who is the Light of the World!"

TONG-KIO CHAPEL.

INFANTS' SCHOOL, SWATOW.

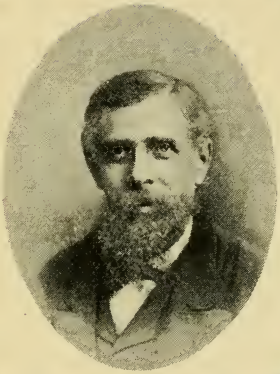
# CHAPTER XIV.

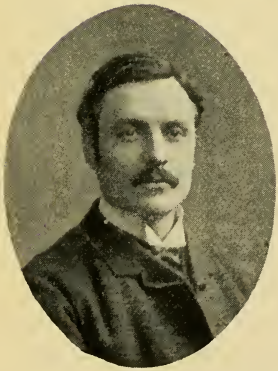
*THE STORY OF THE SWATOW MISSION (continued).*

THE Mission of Swatow made great progress, as we shall find, during the second half of its period, if we may call it so, as the first includes the early efforts of Mr. Burns, which were too isolated to lead to ostensible results, but were too earnest and devout to be ignored. It was only in 1858 that Mr. Smith took *formal* possession, though Mr. Burns had laboured there for some time prior to his going to Amoy; and there were some who remembered his visit, and even a few who seem to have been interested in his message. At the beginning of this period the Mission suffered a loss in the absence of Mr. Smith, who was long detained at home by ill health, and only resumed his labours in 1881, which were ended by his death in 1891—a faithful and devoted Missionary, who practically founded

the Swatow Mission, and willingly gave his life a sacrifice in his zeal to promote its objects and honour his Master.

Mr. Smith's place was happily filled during his absence by his able and devoted friend Mr. Mackenzie, who was joined by one pre-eminently fitted to take a foremost place in Missions to China, the Rev. John C. Gibson, M.A., a worthy son of a worthy father and Professor of Theology in the Free Church of Scotland. It was destined to be Mr. Gibson's privilege to raise the important question of vernacular education by means of the Roman alphabet to a position of importance it had not attained before. It had been introduced long before his day by men like Messrs. Doty and Talmage, and largely used by Mr. M'Gregor, Dr. Maxwell, and Mr. Duffus, who had translated the Gospel of Luke into the Tie-chiu vernacular; but it was generally looked on as an expedient for uneducated men and women, both foreign and native. But Mr. Gibson took up the whole question with enthusiasm, and dealt with it on the highest ground of principle, and no one could suspect him of doing so from either want of ability or of learning. This is a service for which he and our Mission may claim not a little credit. It is a movement destined to produce great results for China, and specially in the higher culture of Church members who have grown up without an adequate education in the Chinese written character. Mr. Gibson is also doing good work as a translator of the Scriptures, by the appointment of the late Conference in Shanghai.





SOME EARLIER MISSIONARIES, SWATOW.

DR. GAULD. REV. H. L. MACKENZIE, M.A.

REV GEORGE SMITH.

REV. MURDO MACKENZIE. REV. JOHN C. GIBSON, M.A.

The hands of the Missionaries were greatly strengthened by the arrival of the Rev. Donald MacIver, M.A., and Dr. Alexander Lyall in 1879—the one to take the oversight of a new centre of influence in the Hak-ka country, and the other to take charge of Dr. Gauld's Hospital in Swatow, which had been raised to a high state of efficiency, and which became the most extensive in all China, and famous for its cures, sometimes more than seven thousand patients coming under the Doctor's care in a single year.

## Three Types of One People.

We shall have occasion to notice the setting up of two important new centres: the one in the capital city of Chao-chow, with its population of three hundred thousand inhabitants, the other in the principal town of the Hak-ka district—two distinct types of the one Chinese race, with peculiarities of character and speech which would in Europe have made them separate nationalities. The differences are greater than those which separate the Portuguese from the Spaniards. In Amoy there is a uniformity of type and a similarity in the spoken language which give a unity to the Mission there, which has its advantages. In the Mission in Swatow two dialects are so distinct as to be practically two languages. Those speaking the one cannot understand the other; and yet, by the comprehensive unity of the written language, which is the same over the whole Empire, and the binding force

of Chinese law, they are alike integral parts of the one nation. In Formosa there are not only two languages, entirely different in sense and structure, but two distinct races of entirely different types; and now that the island is taken possession of by the Japanese, we shall have a third nationality, and an entirely different character and language.

We may say that there is a threefold division of the population within an accessible distance of the head-quarters of the Swatow Mission, and nearly all within the same province of *Quang-tung*, or, as it is called by Europeans, *Canton*. That part of the population which speaks the Canton dialect is not taken within the sphere of the influence of the Mission, seeing that other Missions had been at work among them before the Swatow Mission was established. The Mission of the Presbyterian Church is limited to the two divisions of the same race, which go by the names of Hok-lo and Hak-ka, each composed of two Chinese characters or words, but which may, in this as in many other cases, be treated as one word. The Hok-lo, living in the Tie-chiu *district* of the province, immediately around Swatow, speak the Tie-chiu dialect, which is so like that of the province of Fuhkien, as it is spoken around Amoy, that they may be regarded as one.

Three-fourths—some say nine-tenths—of the words are common to both dialects, so that the people have little difficulty in understanding one another; in fact, there is the greatest probability—we might almost say certainty—that the inhabitants of that north-east

portion of the province of Canton have been transplanted by emigration from the province of Fuhkien, or, as it is called in the dialect of Amoy, *Hokkien*. The very strong evidence of identity from the language, character, and habits of the two peoples is confirmed by the name Hok-lo, given to them by the inhabitants of Canton. The character *Hok* has the same sound as that given by themselves to the province they left; and the other character, *Lo*, means to *glide* or *slip over*, which would be the best term for those who had moved over the border of the one province into the other as emigrants.

### Origin of Hak-kas and Hok-los.

The Hak-kas have an entirely different origin, though they may have come to this region from a very similar cause—namely, the excess of population in their original home. The name *Hak-ka* means *stranger* or *guest*, evidently given to them as those who had come from a distance, and who had been received as, or at least allowed to settle as, guests. They have been called *hillmen* or *highlanders*, as if they resembled the Gaelic population of Scotland; but the reason for their dwelling chiefly in the hilly regions of the Canton province is explained by their coming to a country in which the more fertile plains were already occupied. It shows also that they came not as conquerors. In that case they would have taken possession of the plains, and driven the original inhabitants into the hills, as was done by the Aryans when they entered India; but

coming as emigrants, they took possession of the unoccupied parts of the country, in which they were received as strangers or guests.

There is no difficulty in fixing approximately on the region from which they came. Their language is essentially the same as that which is still spoken on the fertile plains of the north of China, and generally called the *Mandarin* by Europeans, because, being the language of the Court of China, it became the language of officials all over the country. From living in mountainous regions they have less or more partaken of the character of mountain races; they are independent and manly, they are more pugnacious and less polished than their neighbours of the plains; but coming from a part of China where education was common, they retain their literary habits as far as their poverty allows, and to this day they educate a larger proportion of graduates than the Hok-los.

There are said to be as many as five millions of Hak-kas in the region they inhabit, which forms a wedge between the Hok-los on the east, and the *Pun-tis*, or Cantonese proper, on the west—the broad base of the triangle stretching north into the province of Fuhkien. Only a part of them fall within the sphere of influence of the Presbyterian Mission, as the Basel Missionaries have long laboured among them to the north and west, with whom the Presbyterian Missionaries work on the most friendly terms of co-operation. The Cantonese on the west call themselves and their language *Pun-ti*, which confirms what has

been inferred from the meaning of the names *Hok-lo* and *Hak-ka*. *Pun-ti* means that which is *their own* country or language, as *Hok-lo* means *emigrants*, and

MRS. RIDDEL. MISS FALCONER. MISS N. BALMER.
MRS. MACIVER. MRS. MURDO MACKENZIE.

*Hak-ka* means *stranger* or *guest*. While these three divisions of the population are distinctly marked, and kept up from generation to generation, there are frequent intermarriages between them and intermixture of the people in their different localities.

We shall now proceed to show how the Mission lengthened its cords and strengthened its stakes, a work in which at this stage they were ably seconded by the introduction of the unmarried Missionary ladies, of whom Miss Ricketts was the able pioneer. They carried on and extended the work which the wives of the Missionaries had begun.

In the following incident we have a striking illustration of the truth, that God uses the weak things of the world to confound the mighty. A poor man with a loathsome and deadly disease, is employed as the means of health and life to the souls of many. It is also a striking proof of the value of medical Missions. Mr. Duffus writes :—

### Work Done by a Leper Evangelist.

"At Kit-yang twenty-six persons were examined, and a fair proportion seemed to me to have really been laid hold of by the truth in its enlightening and awakening and, I trust, in its saving power. I had a very happy day with the people, and I hope that many of them had received the blessing which they had come so far to seek. In the forenoon I baptised three men and a boy. Mr. Mackenzie and I had compared notes before I left for Kit-yang, and we were both persuaded that the three men should be admitted into the fellowship of the Church, and I found the brethren whom I consulted unanimously of the same opinion. A-bue and A-soï-kùn, aged respectively sixty-one and fifty-six, are both farmers on a small scale, and we have been specially struck with the latter as a man who seems very quiet, yet very truly in earnest.

The Church will benefit, I trust, by the addition of this new member. The third person admitted belongs to the same village as the other two, and is a man of some means, as well

as of some intelligence. His name is A-sin-sia, and he is forty-six years of age. The little boy (eleven years of age) had not applied before; but his answers to the questions I put to him showed such intelligent apprehension of the Gospel, and the testimony to his earnestness and consistency was so emphatic, that I was thankfully shut up to the conclusion that I ought to receive him along with his father, A-sin-sia, as a professing believer in the Lord Jesus. When I asked his father about his conduct at home, he assured me that he was truly in earnest in his religion, and never missed an opportunity of joining with him in prayer and reading of the Scriptures. Let us pray that this young disciple may grow in grace, and may yet have a place among the evangelists of Tie-chiu.

"These men have all been led to hear the Gospel through the simple testimony of a poor leper who was for many a day an inmate of the leper hospital in Swatow, but is now earning his own bread, and was there, from a distance of a good many miles on Sunday, to rejoice at their admission into the Church."

The Rev. Mr. Duffus gives an instance of the way a Christian meets the objections to the Gospel by a heathen countryman.

### Native Christians Reasoning with the Heathen.

"I was both delighted and surprised to hear what good things were said by some of the brethren in reasoning with persons who came in. They had a very long and earnest argument on ancestral worship with a young fellow who I thought might have been a model for a Greek sculptor. He was vehement in defence of his belief, but far from rude, and by the end he had become quiet and submissive. One brother told him affectionately his own experience, another made sharper work of it, and a third applied the *argumentum ad hominem* thus: 'In purchasing offerings for the spirits of your

forefathers you always buy what suits your own taste, knowing very well that, though the things are offered to them, they will be eaten by you. There is no denying it.' Just as this argument was drawing to a close a good hit was made by a very mild and quiet brother. A-him—*i.e.* the Bear—an elderly gentleman in a long gown, sat down beside me, and began to converse. 'Your doctrine teaches people to live good and upright lives, does it not?' I assented. I had not noticed that a poor, unhappy old man was standing listening, till he struck in, 'Why, there's my son, who beats me and will give me no support. I must bring him here to hear your doctrine.' Now the brethren had been contending that reverence and dutiful conduct towards parents during their lifetime was the true filial spirit, and that worship after death was useless and wrong. So A-him thought he had a good argument furnished him by the old man's complaint, and quietly suggested to him, by way of consolation, 'Oh, never mind; when you are dead we'll worship you.' I would like to tell you more of this sort of work, but must desist."

Dr. Gauld gives an interesting account of hospital work and some of its results :—

### Hospital Work.

"The present staff of native helpers consists of three young men trained in the hospital and a doorkeeper. The former have occasionally received regular instruction in anatomy, surgery, and medicine.

"No charges have ever been made for medical assistance, but the hospital patients are required to provide their own food and bedding. Pecuniary help is given in rare cases when it seems advisable.

"The patients who come to the hospital belong chiefly to the north, south, and west of Swatow, although people of every rank in society not unfrequently seek our assistance. Among those treated one year was the Tau-tai, or chief

Mandarin, of the prefectures of Chao-chow and Hwey-chow and the department of Kia-eng. By God's blessing on the remedies used his life was saved, after he had in vain tried all the native practitioners of any note within his reach. He afterwards sent a donation to the hospital, and in other ways his friendly interest was of service to the Mission.

"Besides the general hospital, there is a small leper house, where several tens of lepers are treated yearly, with results more or less beneficial.

"The following figures will show the comparative increase year by year of the hospital patients: 1864, 250; 1874, 901.

### Its Wide Influence.

"The extent of country reached by the medical work may be judged from the fact that in one year the patients came from five hundred different towns and villages, ranging over a hundred and twenty miles of sea-coast and some forty or fifty miles inland. Many places as yet unvisited by the Missionary are thus brought within reach of a measure of Gospel light. People come from them to the hospital, learn more or less of the truth, and carry it back to their homes—in some cases the seed of fruit unto eternal life, to be reaped, it may be, in after-years and by other labourers. Yearly, however, we are ourselves gladdened by seeing some, with their whole heart renouncing idolatry and professing a true faith in Christ, received into the Church."

Mr. Gibson and Mr. Mackenzie made an extensive tour in the Hak-ka country. The following letter from the former, dated at Ho-tshan, September 1876, gives an idea of the openings for the Gospel:—

"On Saturday morning Mr. Mackenzie rejoined me at Ng-yun-thung, where we had a busy Sabbath together. We examined seventeen applicants for baptism, some of whom

were very satisfactory, and two of whom we baptised on Sabbath evening. The two men baptised were brothers. Forenoon and afternoon on Sabbath we had over one hundred persons present at each service, and, as at Ho-tshan, had to meet outside.

### The Mountains and the Gospel.

"The bright freshness of the mountains," he says, "seems to tell upon the character and habits of the people, whose streets and villages in these Hak-ka regions contrast most favourably, in point of cleanliness, with those of the lowlanders. At Ho-tshan we were most kindly received by Lim-kiau-lau, the leading man of the little band of worshippers of God whom we had come to visit. These men, about twenty in number, have heard through our Ho-po station a little of the truth; and for some time, without any preacher and without any help from us, they have been meeting every Sabbath for reading and prayer, and those who live near meet also for worship on other days in the week. They have now rented a chapel, and asked us to appoint a chapel-keeper, and take them under our care. We had frequent opportunities of speaking to them through an interpreter, a Hak-ka student, who is under training at Swatow; but we have no Hak-ka preacher to send them."

Mr. Mackenzie writes of the same journey:—

### Mountain Worshippers.

"Mr. Gibson and I, after three and a half days' constant travelling by boat and chair, reached Ho-tshan on September 9th, in the midst of rain. We crossed the river four times between Ho-po and Ho-tshan, once by a narrow bridge and thrice by wading, and our bedding and provisions were well damped. On Sabbath fully two hundred men met with us, professing to worship God. The only room for public worship, in the house we call the chapel, would not hold a sixth of them with comfort. Accordingly an open space in

front was enclosed on two sides by a bamboo fence, the other two sides being enclosed by the chapel and a ditch. Long widths of a thin kind of canvas, sewn together, were stretched over this enclosure on long bamboo poles, as a shade from the hot sun; and the seats for the people, and a table and chairs for the preachers, being arranged under this tent, made quite a new kind of open-air service in China. Mr. Gibson conducted the forenoon service, and I the other, and on both occasions quite a number of people gathered outside the fence and along the brink of the ditch, but there was neither noise nor disturbance from them, nor from the passers-by in the street. All listened quietly while we had the unspeakable privilege of preaching to them the Gospel of the grace of God. Mr. Gibson's text was Luke x. 21-28; mine, Acts xx. 21."

The Rev. William Duffus gives the following interesting account of the leadings of Providence by which the Swatow Mission was naturally guided in entering on the Mission to the Hak-ka country: —

### Origin of the Hak-ka Mission.

"The efforts of the English Presbyterian Missionaries among the Hak-kas are simply a natural extension in an inland direction of their proper work among the Hok-lo speaking people. Near the borders which separate the two dialects there is constant market communication, and many of the borderers on either side are familiar with both tongues. As the work of our Mission stretched towards the Hak-ka country, it was to be expected that some of that people would be influenced by the Gospel. And such has been the case.

### Toa-now, a Pioneer.

"The very first contact of our missionaries with the Hak-kas, however, was of a different nature. In the year 1863 a man

of the name of Toa-now came from Kway-tham, a market town sixty miles south-west from Swatow, and lying just on the Hak-ka border, to pay a visit to some relatives at Tat-hau-po, a large town six miles from Swatow, and already occupied as a Mission station. Toa-now was a Roman Catholic, of which persuasion there are a great number in the Swatow region; but coming under the power of the Gospel at Tat-hau-po, he renounced his Romanism, and was admitted into the fellowship of the Mission Church. He returned to his native place, was much abused by his wife for his change of religion, suffered from sickness, which his friends attributed to his apostasy, and was not again heard of for about two years. Then he paid two visits to Swatow, on the second occasion bringing an inquirer with him, and on their united entreaty the Rev. G. Smith paid a first visit to Kway-tham. He remained there three months, succeeded in overcoming the first attempts at opposition, and before leaving opened a little place as a chapel. Mr. Smith found that, though the town of Kway-tham was mostly Hok-lo, the country beyond was all Hak-ka; and owing to the difference of the language, combined with the difficulty of finding time for many visits to a place three days' journey distant, little progress has been made at this station; whilst Toa-now himself disappointed the hopes formed of him, and was ultimately excluded from the Church.

### Still Led On.

"But the main Hak-ka work of the Mission is situated in a region lying west from Swatow, with which it is connected by a continuous line of stations. First in the line is Kih-yang, a district city thirty-six miles from the port, with the adjoining station of Sin-hü, both of which have comparatively large and increasing congregations. Then comes Mi-ow, eighteen miles farther west, which has also a prosperous Church, and where the present peace and comfort experienced by the Christians form a delightful contrast to the hostility and violence with which the beginnings of the work there were assailed. Mi-ow,

being a large market town, is frequented by the neighbouring Hak-kas, some of whom soon became interested in the truth, and began to wish for the opening of a chapel among themselves. This led to the establishing, in 1871, of a station in Ho-po, another important market town twenty-four miles up the river, and westward from Mi-ow. By the close of 1875 it was found necessary to advance still farther in the same direction, and plant two more stations among the Hak-kas: one at Ngou-hun-tang, 'the dell of the five clouds,' about ten miles north-west; and the other at Ho-tshan, the market for a large district, about twenty miles south-west from Ho-po."

## Conferences on the Higher Life.

The stimulating and sustaining of a high standard of spiritual life in the members of the Church of Christ in the old country are too much neglected by the courts of the Church. Hence the need for those *Conferences* on the Christian life so largely resorted to in our day; conducted, indeed, by members of Christian Churches, but not by the Churches themselves. In the infant Churches of the Presbyterian Mission in China, these *Conferences* are held by the Presbyteries themselves, or by one of their committees, often in connection with their ordinary meetings, with great advantage to members of the Church; and the Church itself gets the full benefit of the quickening impulse, and the fire from heaven which often descends on such meetings. We give the programme of the first held under the direction of the Swatow Presbytery, regretting that we cannot give the speeches, which were all in Chinese. We are told that they were most effective and solemn. All felt it a time of refreshing.

## The First General Conference of Christians in Connection with the Swatow Mission.

By the Rev. J. C. Gibson.

*Programme.*

"Meanwhile a programme was drawn up, printed, and circulated at the various stations. The following is a translation of it :—

THEOLOGICAL STUDENTS, SWATOW.

"'It has been resolved that this year, in the eleventh moon, on the 24th day, all shall meet in Swatow in General Conference. The business is set forth below :—

"'24th of the moon, that is Tuesday, evening, at seven o'clock. Meet for prayer, that all may with united heart seek grace, that during this gathering we may obtain the teaching and help of the Holy Spirit, so that the Church may spread in the Middle Kingdom, and especially in Tie-chiu.

"'25th of the moon, that is Wednesday, forenoon, ten o'clock to 12.30. To consider the duty of every disciple of Jesus to rule his own family, so as to forsake all wicked customs

and cast off all irregular conduct. Also the necessity of observing the Day of Rest within the family, and of meeting in the chapels; and since the day is holy, it should not be in any way broken.

"'Also to consider the necessity for each congregation to establish schools for teaching reading both to boys and girls. In Swatow there are already a school for students and a school for girls. And young disciples who are willing may come and learn the Scriptures, so as to understand the truth, and prepare for teaching others, so that they may be fitted for the Lord's use.

"'Wednesday afternoon, 2.30—4.30. To consider the duty of every disciple of the Lord the Saviour to fulfil his part, according to his ability, to spread abroad the Lord's Word, and lead men to return to the Lord and obtain salvation.

"'Wednesday evening, 7—8. Meet for prayer and mutual exhortation and comfort.

"'26th of the moon, Thursday forenoon, 9.30—12.30. To consider the duty of the Church to be self-supporting—that is, to supply the current expenses of chapels, preachers' salaries, the relief of the poor, the printing of books, building new chapels, etc.

"'Also that the Church should be self-governing—that is, should appoint pastors, elders, and deacons to manage its affairs.

"'Also concerning meeting with persecution on account of the Lord Jesus, and concerning other affairs regarding questions of justice in worldly matters.

"'Thursday evening, 6.30—8.30. To consider intelligence from the Church everywhere under heaven, to draw out widened sympathies. Afterwards to join in prayer and praise, and so to separate.'"

LEPER HOSPITAL, SWATOW.

# CHAPTER XV.

## *THE STORY OF THE SWATOW MISSION* (*concluded*).

THE painful incident here related by Mr. Gibson gives an idea of what converts have to suffer and of the difficulty of securing either protection or justice in a country so misgoverned as China is at present and has long been. Clanship and secret societies defy the weak and venal local Mandarins.

### Persecution even unto Death.

(Letter from Rev. J. C. Gibson.)

"Swatow, *May* 31*st*, 1878.

"But I write now to tell you of a sadly different scene that occurred on the same day at another place, and to ask your sympathy and prayers with regard to it. In the village of Tsah-kiah a man who has for about a year been a worshipper was savagely murdered, as far as we can discover, for no other reason than that he was a worshipper of God.

"Due west from Kway-tham, and on the banks of the river which flows down from Ho-tshan by Tang-hai to the sea, stands the town of Toa-ua, where we have a chapel. Toa-ua is about thirty miles distant from Kway-tham, and between them, about twelve miles from Toa-ua, is the market town of Poih-buan (see map), about one mile from which is the village of Tsah-kia.

"In this neighbourhood there have been for about a year a number of people coming to worship, at first coming to Toa-ua, and latterly meeting in a house which they had secured for the purpose in the village of Tsah-kia, which was comparatively near their homes. The leading man among them was Lip-tshun, an applicant for baptism, whom I examined at Toa-ua last November, and concerning whom I find the following entry in my list of applicants for baptism :—

### Cruel Murder of Thôu Lip-tshun.

"'Thôu Lip-tshun, forty years of age, of Tsah-kia, a shopkeeper. Began to worship in the fourth moon—*i.e.* in May of last year. Seems to have a correct general idea of the truth, but says himself that he is not yet clear. Does not yet fully keep the Sabbath. Hopeful.'

"This is the man who has been killed; and though not reckoned among our Church members, we hope he was a Christian received by the Lord. Mr. Mackenzie and Dr. Gauld knew him, having been kindly received by him on their visit to that region in the early part of this year.

"I first heard this sad news at Ho-tshan, on my return from Kong-pheng on May 20th. I found a man there who had come to tell me, and his story was this :—

"On Sabbath, the 19th, thirteen brethren met at Tsah-kia for worship. At noon, worship being over, five of them returned home for their midday meal, the other eight remaining to cook theirs at the chapel. While they were thus engaged a crowd of men and women gathered about, carrying the

knives with which they cut grass, and poles for carrying burdens, hoes, etc., and making a great disturbance. The brethren tried to escape by flight, Lip-tshun taking refuge in the village, in the house of his eldest brother. This brother was not a Christian, and had opposed Lip-tshun going to worship, but he did his best now to protect him, by hiding him in a press. The villagers followed; and when they could not find their victim elsewhere, they broke open the press with their hoes, and dragged him out. His two brothers now tried hard to rescue him, offering to become security for him and pay out money on his behalf; but the rioters would not listen, and declared that nothing but his death would now satisfy them. They then dragged him down to the river, and, after beating him with their hoes, cut his throat.

"They then called his brothers to bury the body, the intention being thus to hide the proof of their crime, threatening the brothers also with death if they would not consent.

### Seven Others Beaten.

"Meanwhile the other seven worshippers were also seized and beaten, and their queues cut off. A day or two afterwards they were all allowed to return to their homes.

"P.S.—Since writing thus far we have had further news. As usual bribery has been freely used, and every effort made to hush up the matter.

### Bribery of Officials.

"The body of the man who was killed has been, as we hear, carried off and secreted, with the connivance of some of the Yamun messengers, who were bribed with sixty dollars to advise and sanction this proceeding. They then reported to the magistrate that Lip-tshun had hanged himself, and that there was no case for investigation. At the same time the relatives of the dead man (who are not Christians) had been bought off, so as not to give any information, and the villagers

refused to allow any of the wounded men to go to the Yamun to show their wounds.

"And, sad to say, another of the wounded has died of his wounds—viz. Iong-heng, of Tng-khe-tsui, who in November last was, along with Lip-tshun, an applicant for baptism at Toa-ua."

The interesting biographic sketch here given illustrates in an interesting way the leadings of Providence and the domestic customs of the Chinese:—

### A Remarkable Biography of a Kidnapped Boy.

By the Rev. John C. Gibson.

"More than thirty years ago there was in Chao-chow-fu a certain Mandarin's under-secretary who had no sons. In accordance with a very common custom this official purchased a boy to be his son and heir. This adopted son grew up in his house, and in due time would have inherited the family possessions, as only son of his adopted father.

"But the Chinese proverb says, 'It is man's to plan things; to accomplish them rests with Heaven'; and this was forcibly illustrated by an incident which occurred when this boy was about fifteen or sixteen years old. Processions were being held in Chao-chow-fu in honour of some of the idols, and this boy was rambling about to see the display. While so engaged he was enticed away by a kidnapper, and for years no trace of him could be found.

"Meantime he had been conveyed to the city of Cheng-hai, distant several days' journey from his home. This would have involved no great separation in a land where in a few minutes the news of the loss would have been spread over the country by telegraph, and where a couple of hours by rail would have brought the wanderer home again. But in China the loss was irremediable. The parents had no effective way of making their sorrow known; and the son, doubtless carefully

kept in ignorance of the road travelled over, was unable to find his way back. In Cheng-hai he was once more sold to a man who wished to adopt a son. Here he assumed the name of this man, whose heir he became; a wife was found (or, strictly speaking, bought) for him, and all connection with his former home seemed to be at an end.

### An Unexpected Discovery.

"Years had passed, when one of the usual examinations for degrees brought together all the graduates and scholars from the surrounding districts to Chao-chow-fu. Meantime the under-secretary had died childless, and his widow, in somewhat reduced circumstances, was living alone in Chao-chow-fu, lamenting the misfortunes that had gathered around her. Some of the scholars who had come up to the city stayed in her house during the time of the examinations. In conversation with them she narrated, as probably she had often done before, the story of her adopted son, lost to her for so many years. Suddenly the clue was found. One of her guests was a graduate from Cheng-hai, who, on hearing her story, saw at once that it tallied with some facts which he had learned from the young man, whom he now recognised as at once the adopted son of his friend at Cheng-hai and the lost son of his hostess in Chao-chow-fu. A letter was forthwith written and sent by the graduate, begging the young man to return to his mother. He came, and she urged him to remain and be the stay of her old age.

### His Daughter's History.

"He explained his circumstances, and declared that he could not now leave those among whom he had for so long lived as an established member of the family. But he had one little daughter, and her he would give to his mother to comfort her, and in course of time to help in caring for her. Accordingly he went home, and brought the child to Chao-chow-fu to live with her grandmother.

## A Little Romance.

"This little girl is the woman who has now been baptised. She went after some time to Canton with her grandmother, to reside with a relative of some wealth and influence, who was occupying an inferior official post there. A change of family fortunes deprived him of his power to care for them, and they returned to Chao-chow-fu.

"Some time after the return, one of our preachers (who is a native of Chao-chow-fu), having lost his first wife, was in search of another. According to custom, he had committed the matter to a 'go-between,' or professional match-maker; for does not the proverb say, 'If in the heavens there be no clouds, no rain can come; if on earth no go-between, it is impossible to accomplish a marriage'?

"By a bold departure from ordinary usage the preacher himself had a voice in the matter. It was discussed in the presence of 'three faces and six eyes,' and the result was that the girl whose fortunes have been traced became the preacher's wife, and he undertook the care of her grandmother—'to cherish her in life, and bury her at death,' according to the expressive formula provided for such cases. Some years ago the grandmother died, and the preacher's promise was fulfilled.

"He has several children, and these had all been baptised at different times; but his wife still remained, outwardly at least, a heathen. But for some time he has been hopeful that she was awaking to some apprehension of the truth, and latterly has been anxious that she should be baptised. On Sabbath, March 21st, I visited the city; and after examining her as to her knowledge of the truth, and consulting with her husband and another preacher who was present, I thought it right to baptise her. She was baptised at the forenoon service, along with her infant son and another infant. In the afternoon she partook, along with the other members, of the Lord's Supper."

### Miss Rickett's First Class of Bible-women.

"*November 18th*, 1881.

"On Tuesday, November 8th, I went up with Hui-pi (Phœbe) to open the Bible-women's house. Six women have willingly left their respective homes to come and study for a term of four months, and we have been at work for ten days. The women assembled in the large upper room. One of themselves prayed, and Phœbe read to them my set of rules. I am going to make strenuous endeavours to keep them tidy and clean, though I know it is considered heart-breaking work to make them neat and clean in their habits. As yet they have kept the rules well; but 'New brooms,' etc., has a Chinese rendering which, perhaps, I shall do well to bear in mind: 'The new daughter-in-law sweeps the corner-edges of the furnace.' My new daughters at present do sweep and wash well. When the old ladies arrived, one of them had fever, and the dear old Hak-ka had dysentery, and the oldest pupil, in her zeal mistaking moonlight for daylight in the light bedroom (to which she was unaccustomed), rose hastily, much fearing she was behind in the work which the terrible *ko-nie* (female teacher) so strictly prescribed, and knocked her head against the wall, cutting a gash two inches long, which bled profusely.

"Mrs. Rat is a nice, gentle little woman, who is so anxious that (as she said this morning) 'she stays awake out of three parts one part.' She is really making good progress; but not being as quick as the others at reading, she also is discouraged.

"Then I take a hymn (I am going straight through the book), and make them explain every character. This morning I asked the Hak-ka to 'such' (or explain), and she gave some foolish answer, poor old body. Uang-m laughed. I looked, as I felt, vexed, but took no notice, until presently Mrs. Rat stumbled, and again our clever old lady laughed, with a tinge of, 'I am clever; why are you so stupid?' So I said, 'Old lady, it is not good to laugh; you know that these three

persons are very discouraged because they cannot get on faster; in place of laughing, you should help and comfort them; they have not had your opportunities; that you know more is of God's kindness; you should not laugh.' A moment the old lady looked rather angry, but then she looked up peaceably and said, 'I am wrong; I am sorry.' Now here

HAK-KA WOMEN'S SCHOOL AND MATRON.

is the true Christian spirit, and I was thankful to see it so plainly. I said I was sure she did not wish to hurt their feelings, but forgot herself; and there the matter ended. When the 'such' (explanation) is over, I relate a Bible story (I have taken Genesis), and tell it to Phœbe; she then tells it, using my words; then they tell it in succession. We have now three stories perfect—Adam and Eve, Cain and Abel, and Enoch. Noah is being learned for Monday, with

the light of a Noah's ark, which I took over this afternoon, to impress on them the number of creatures and the pairs. We go over and over the stories, and then take the new one."

## The Hospital.

In a single sentence we have (here) the secret of the power of the Mission Hospital as an agency for the spread of the truth and the salvation of the heathen. No man so ready to spread abroad the savour of Christian beneficence as the man who left his village blind or lame or diseased beyond the help of the native doctors, and returns with restored sight or health. No man can tell of the love of Christ like the man who has not only found life and health for his body, but a free, full salvation for his soul, from the Christian teaching of the doctor or his brother Missionaries. How blessed the work of diffusing physical and spiritual life and healing in regions so cursed with physical and spiritual disease and death!

### Wide Influence of Hospital Work.

"The Mission Hospital at Swatow drew its patients last year from no fewer than TWELVE HUNDRED AND TWENTY-ONE TOWNS AND VILLAGES in the region around. Of nearly three thousand in-patients received during the year, the average time of residence in hospital was *three weeks*. During that period each patient was in *daily contact* WITH CHRISTIAN TEACHING AND CHRISTIAN PRACTICE. Out of *one hundred applicants*, EIGHTEEN were received by baptism into the Church. For the support of the hospital no more than £100 was required from this country. We commend these few facts to our readers."

## The Hak-ka Mission.

The long-wished-for and much-prayed-for extension of the Swatow Mission to the Hak-ka country was realised in 1880. The Committee at last found a man, the Rev. Donald MacIver, M.A., in every way fitted to take the position of pioneer in that new and difficult work. Mr. MacIver was sent to China, 1879. for this new centre,

DR. MCPHUN AND HAK-KA ASSISTANTS.

where the European and native element in Mission work was to be combined. After a year spent in the study of the language in Swatow, Mr. MacIver went and took up his abode in one of the largest villages in the Hak-ka country, in Mandarin called Wu-king-fu, and in the Hak-ka by the unpronounceable name Ng-kang-phu, the centre of a large number of towns and villages in the mountains and fertile plain around it. While this Mission is spoken of as a *centre*, it is not to be regarded

as severed from Swatow, which continues the head of the Mission to the whole region and the seat of the Presbytery.

Mr. MacIver on his arrival found a native congregation of converts, not only in the principal town, but in many of the smaller towns and villages scattered in the regions around ; so that, as he tells us, his first year was almost entirely spent in visiting and helping and organising these little congregations. It says much for the zeal of the Missionaries in Swatow, that they had been able to carry on successfully a work so far from their headquarters, among a people speaking a different language, and chiefly through interpreters, though Mr. Gibson had so far acquired the language as to dispense with such aid. In 1881 Mr. MacIver was joined by William Riddel, who possessed the double qualification of an ordained pastor and a medical practitioner, so that a hospital was soon added, to the greater efficiency of the Mission. Dr. McPhun arrived in 1882.

### Formation of Swatow Presbytery.

On the memorable 8th of June, 1881, the Swatow Mission completed its organisation by the formation of a Presbytery on the same lines as that of Amoy, giving a large preponderance of power in the management to the native elders, while the foreign Missionaries sat more in the character of advisers or assessors. By imposing power, and thereby throwing responsibility on the representatives chosen by the members of the different congregations, the self-respect and manhood of

the believers are called forth and recognised, and their character developed. Of course there is much need for education to prepare the infant Church before it can be trusted with the management of its own spiritual affairs, but the education and training all tend to this, and no Church can reach maturity without being taught to govern itself. The formation of a Presbytery is the declaration of a young Church's *majority*. It is "no longer under tutors and governors," but has entered on the responsibilities of the son and heir. The following is the account of the licensing of the first convert, Khai-lin, at its meeting on May 22nd, 1882. Khai-lin has showed himself worthy of the privilege conferred on him.

### Ordination of Tan Khai-lin.

(Letter from the Rev. H. L. Mackenzie.)

"Swatow, *May 22nd*, 1882.

"Our Presbytery met on the 3rd and 4th of this month. We got through a good deal of important work, and we are more and more thankful that at length there is a Swatow Presbytery. The native elders and ourselves are gradually getting acquainted with the work that falls to us as a Presbytery, and the native Church will, we doubt not, in due time reap larger benefit from our action. The two most important subjects that occupied our attention were (1) the contributions of the native Church, and (2) the licensing of Khai-lin with a view to his being shortly ordained.

"The licensing of Tan Khai-lin was an occasion of deep interest to us all, natives and foreigners. He is the first convert of the Swatow Mission, and the first licentiate of the Swatow Presbytery. It fell to me, as Moderator, to license him, and I did so in presence of a large and deeply interested congregation. All the students and Bible-women, and

the boys and girls from our schools, and others, members or adherents of the Swatow and other congregations, were present. It was very pleasant to think that Mr. Smith was once more among us, and that he saw his first convert at length in such a responsible and honourable position. Khai-lin seemed to be deeply impressed, and I cannot but

FANG-KHI-FUNG PASTOR MI-OW, AND FAMILY.

hope that he will fulfil the fair promise of these past years, and of this new engagement to be a faithful preacher of the Gospel."

The converts in Kong-pheng were, in 1884, plundered by their persecutors of both personal property and fields, and driven from their village, yet there was not a word of wrath or desire of revenge. Nothing could be

finer than the spirit shown, as described in one of Mr. Mackenzie's letters.

"Taking Joyfully the Spoiling of their Goods."

"But I must not omit telling you that one or two things have greatly cheered us in the midst of our difficulties and sorrows. So far as we have seen and heard, the converts have stood firm under this severe trial. This is matter for rejoicing and thanksgiving beyond expression. Some of them have told me *that they are joyful in the midst of their losses*, and that the Lord is helping them to endure persecution for His sake. Though out of house and home, and dependent upon the goodwill of their fellow-Christians and neighbours for their daily food, they yet have no word of giving up the worship of God or of concealing their Christianity.

"One of them, on being told by his heathen fellow-villagers that his house and goods would be restored if he would again take part with them in worshipping idols, replied that this could not be, but that he would make them welcome to all that he had lost if only they would come and join him in worshipping God. Another, in speaking of what had happened, said, 'No fear; we shall yet, by God's help, have a chapel and a flourishing Church in Kong-pheng.' This man is one of two brothers, of whom I wrote some two or three years ago. They and their wives, their parents, their two sons and their wives, are all Christians, and are all turned out of their houses and robbed of all their goods. 'But,' said Jim-seng, the brother above quoted, 'we are all joyful in worshipping God; and come what may, we intend to worship Him.' These things need little comment; but I am sure that you at home, and we here, may well 'thank God and take courage.'

"Deep Poverty"—"Riches of Liberality."

"Another thing that has cheered us is the ready liberality of the native Christians when an appeal was made to them to

contribute for the relief of their fellow-Christians at Kong-pheng. Yam-tsau gave over thirteen dollars, the native congregation in Swatow gave over twenty-five dollars, and other congregations also did well. We have sent two of the elders to Kong-pheng to distribute the alms collected, and also to comfort and encourage the sufferers there. Of course the congregation there has now no meeting-place, but the preachers whom we send visit them as they best can, and read and pray with them. This is not without risk to the preachers, for many are the threats still issued against the Christians and all who take their side."

### The Hak-ka Country—A Christian's Death-bed.

By the Rev. D. MacIver.

"Now I am going to tell an interesting little story I heard to-day. In the last village we visited we were invited to have dinner; indeed, quite a little feast had been prepared in anticipation of our arrival. The room in which we met had belonged to the man with whom my story is concerned. He died a few weeks ago. On his death-bed he earnestly exhorted his kindred and neighbours to worship the true God. I should have said that he himself had been a worshipper for (I think) about a year, but was not a member of the Church. He was specially anxious that there should be no idolatrous practices at his funeral. On the night he died he was visited by the preacher and another Christian, who remained with him to the end, several members of his own family being also present.

"It seems to have been a remarkable scene. The old man (formerly very quiet, retired, also illiterate) gave utterance to such deep Christian sentiments as quite astonished those who were with him. They say it was the Spirit of God that spoke through him, for the words he spoke were quite beyond himself. One of the last things he told them was this: That on the preceding night he had a dream. Three

men in long robes met him as he was out looking after his grave. They asked him what he was doing, and told him that it was not necessary for Christians to take much thought about the burial-place of the body. They then told him to go and preach the Gospel. He said he could not, for he himself was ignorant and not able to read. 'But,' said they, 'just tell what you know; tell people these two clauses—"Those who believe shall be saved; those who do not believe shall perish for ever."' The dying man impressed on those around him the necessity of such preaching as this. When death was drawing near, the preacher asked if he was in much distress (bodily). 'Oh no,' he said, 'it is just like falling asleep.' So he peacefully passed away amid the prayers of the Christians, to be (as we trust) for ever with the Lord. This death-bed scene has made a great impression on his friends, and several of them have been coming to worship.

### Effect of his Testimony.

"One man from the village, who was examined as an applicant yesterday, said: 'Pastor, Uncle Lau has entered into happiness; I want no more than that my departure may be like his.' I thought of the saying of that strange man Balaam: 'Let me die the death of the righteous, and let my last end be like his.' Who knows how many such cases there may be round about us! Here was a man not personally known to us, and whose village was never visited by a missionary; and were it not for the scene of his death-bed, we should have been quite ignorant of the fact that in that obscure village lived and died an heir of glory.

### Chao-chow-fu Hospital.

"What changes some of us have seen wrought by God in this wonderful China! Chao-chow-fu at one time proudly defied the entrance of the foreigner. The entrance has been made, and the hands of our brother, Dr. Cousland, are more

than full. *The number of patients is so large that some limit has to be put on their admission.* That limit is fixed at one hundred a day, and more than the number come. The first hour is spent by the doctor and native helpers in preaching the Gospel of the Kingdom, and thus the knowledge of it is spread through the large city and the immense country beyond. Then comes the work of healing; and from morning till evening the time is spent in this Christ-like way. 'In due time we shall reap, if we faint not.'"

"Messenger of Spring" an Earnest Seeker after God.

"One day, as the manner of the Chinese is, he was sitting on a barber's stool in the open air having his head shaved. The main street of the village runs along the top of an embankment, at the foot of which were the barber and his customer. Just then our preacher (Yong) was proclaiming the Gospel to a little company on the street. 'Messenger of Spring,' after listening some time to the preacher, suddenly jumped up from the stool, with his head shaved only on the one side, climbed the embankment, ran forward to the little crowd, and knelt down before the preacher, asking, 'Can God save me?' Yong replied, 'Yes, if you repent and believe, God will certainly save you. But who are you, and what do you want to be saved from?' 'I am being crushed to death with sin, and I wish to be saved,' was the reply, a kind of confession rarely heard in China. After some conversation with Yong, 'Messenger of Spring' went back to the barber, who finished his work. Yong then accompanied him to his home, which was quite close at hand, and there he told the sad story of his life. In the house there was an unusually large image of the Goddess of Mercy, a favourite Chinese idol, with all the necessary apparatus for burning incense, etc. Yong said that any one who wished to become a Christian must give up all forms of idolatry, which our friend expressed himself willing to do. The Gospel

was explained to him, and he committed to memory a simple form of prayer. Yong, whose home was fully twenty miles distant, then left him, promising to return in a week.

### "They that Seek Me Early Shall Find Me."

"But long before the week was out 'Messenger of Spring' found his way to the preacher's home to declare that God had heard prayer, and that now his heart had found peace and rest. Yong returned with him to his village, and found the old mother greatly delighted at the change which had come over her son. Mother and son expressed their willingness to have the Goddess of Mercy taken down from her shrine, and burnt in the court before the house, which was accordingly done. 'Messenger of Spring' was baptised in the following year, and has, by a consistent Christian life during a period of nine years, testified to the reality of his conversion. His old mother, who was subsequently received into the Church, died a few months ago in the hope of the Gospel.

### The Blind Weaver.

"'Messenger of Spring' has been an active Christian worker, and has been the means of leading not a few of his countrymen to Christ. One of his first converts is well known through the whole Mission. We call him the 'Blind weaver of straw sandals.' He is now fifty years of age, and has been blind for thirty years. Yet, when the preacher is away from the station, this is the man who supplies his place. At these times he gives out and reads the hymns, and reads and expounds the Scripture lessons. That is, he seems to read; he really repeats from memory, and does not use the books printed for the blind. A Chinese friend who heard this man preach a fortnight ago put it in this way: 'I have seen the blind led by the seeing, and I have heard of the blind leading the blind, but I never before saw or heard of the blind leading the seeing.' The secret of course lies in his

wonderful memory. I am sorry to say that some time ago he was so badly beaten for being a Christian by the 'Pharisees,' as he calls the literary men of the place, that he is not now able to work at making straw sandals, the source from which he used to support his aged mother and himself. The mother also is a believer, and is affectionately attached to the blind son.

DR. AND MRS. LYALL, SWATOW.

## Hospital Work.

"The story of the Swatow Mission would be very incomplete without some account of the medical Mission work carried on there for the last thirty-three years. From the very beginning the preaching of the Gospel, the ingathering of converts, the opening of new stations, have all been in very close connection

with the devoted labours of the medical Missionaries. Dr. Gauld began the work, and for seventeen years carried it on and developed it, and since then Dr. Lyall and Dr. Cousland have taken up and still further developed it, making it a means of simply incalculable value in the great work of extending the knowledge of Christ and preparing the way of the Gospel. Very many converts have been received from among the crowds who have frequented the hospital. Some of these were in turn the means of bringing the Gospel to their fellow-villagers in many places far and near: through seven of them, first one and then another of our out-stations was begun; and one of the 'old patients' is now a very intelligent and useful ordained minister."

The new centre for the extension of the work of the Swatow Mission is thus described by Mr. Gibson, who has already secured a site and received the names of many applicants for baptism, six of whom have been baptised. The place seems admirably chosen, and promises to be an important sphere of labour.

SUA-BUE, THE NEW CENTRE OF SWATOW PRESBYTERY.

"Sua-bue is on the sea-coast, south-west from Swatow, fully more than half-way to Hong Kong. Between Sua-bue and Hong Kong there is a daily service of steam launches. 'It is a thriving and busy place, doing a large trade of various kinds, the most important being connected with the fishing industry. It will be an admirable centre for further work. Between Sua-bue and Hong Kong are several considerable towns, at which the steam launches call, and many villages and towns round about are easily accessible.'

PREPARATORY WORK.

"Sua-bue was visited once some years ago by Mr. Mackenzie, and I have met with one or two who remember hearing him

preach from the permanent stage erected in the open air for the theatrical performances in honour of the idols. Last year Mr. Maclagan visited the place again, and now Mr. Steele and I are here together on the third visit to the town.

"Again and again a wish has been expressed by the people of the place for the establishment of a station of our Mission among them; amongst others, by some Roman Catholics. But there was reason to suppose that what was really desired was not the Gospel, but help in local quarrels—quarrels so violent that sometimes the would-be worshippers were collecting arms for a regular battle. In that state of feeling it was impossible to do anything else than wait, meanwhile sending a preacher now and again to tell the people the real meaning and purpose of a Christian Mission. Now at length it seems safe and wise to make a forward movement."

### The Formation of the Church.

Writing from Sua-bue on November 19th, 1894, Mr. Gibson says :—

"On Friday Mr. Steele and I came to the town. On Friday and Saturday we had several meetings, morning and evening, with most of the worshippers who live near. On Saturday evening twenty men gave me their names for baptism. On Sabbath morning others from some distance came forward, and my list of applicants ran up to fifty-one names. Of these six were women, and this I take to be a particularly good sign at this early stage, as showing that family life is being brought under Christian influence.

### Six out of Fifty-one Applicants Baptised.

"Of course it has been impossible to examine or even converse with many of these applicants. But I selected a few of the most hopeful and examined them, and we decided to receive six men whose answers seemed to show some real hold

of Christian truth, and whose conduct, I am assured, is consistent with their profession. Of these six I baptised five at afternoon service, and the sixth I admitted to Church fellowship, but did not baptise, as he had received baptism many years ago from a Missionary of the French Catholic Mission.

"Three of the men thus baptised form an interesting group —a father, aged fifty-two, and two sons, aged twenty-three and nineteen. They are ferrymen, having also a share in a shop. Besides this, two younger sons have a shop of their own, in which they sell dried grass fuel. They hang up a notice outside on the Lord's Day, stating that it is closed for the day. The father has been leader of the movement for some time, and has been the means of bringing in many of the worshippers. The house in which we are living, and in which we worship, is his, and he lets it to us for twelve Chinese ounces of silver, having been in the habit of letting it for sixteen ounces to others.

"The sixth was a Roman Catholic, who had been baptised by a priest, but he got dissatisfied with their teaching. They tried hard to get him back again. When he visited a friend in Canton, the priest visited him and offered to feed him if he came back, and told him he would starve if he did not. He replied, 'No, father, I will not come back. You promised to forgive me my sins, and you yourself are a sinful man, needing forgiveness. None but the Lord can forgive sins. Besides, you always showed us the Lord in the arms of Mary' (referring to the images of the Virgin), 'but He has ascended to the right hand of the Father in the heavens."

When friends at home were laying their plans for doing honour to Mr. H. M. Matheson, on completion of his fifty years of faithful service as an office-bearer in the Church, and with special reference to his duties as Treasurer and Convener of the Foreign Missions Committee, the members of the Swatow Presbytery resolved

to show their respect and affection in their own way. They drew up and forwarded a memorial, beautifully written in the finest Chinese style of language and character, from which we make a few quotations, regretting that we cannot give the whole. Age being so highly honoured in China, they dwell chiefly on his being an *Elder.*

"The Swatow Presbytery to Mr. H. M. Matheson.
(Translation.)

"Peace and happiness to His Excellency the Elder Matheson, Convener of the Foreign Missions Committee of the Presbyterian Church of England.

"We respectfully state that our Presbytery recently heard that the Elder has been an office-bearer for fifty years in the Presbyterian Church of England, which has had a Mission to China for nearly fifty years, and that the whole Church regarded it as indeed a happy thing that for so long a period she has had his faithful and diligent service even to the time of his old age. The Church unanimously, and with reverential regard, decided to express her congratulations, to make known her admiration for the Elder and give him her blessing. Thereupon the learned brethren in England, in choice words, clear and bright, mutually prolonging their notes of praise in honour of the Elder and his great renown, congratulated him.

"We having experienced in such abundance the Elder's kindness and favour, how can we alone be behind others in his praise? Having exercised his office in many affairs of great importance during these fifty years, and thereby given excellent help to the Church without stint, we too, having regard to this prolonged service, from its beginning till now, congratulate the Elder, and pray God to bless him.

"To compare him with the man who is able merely to publish a book, or with him who can invent a machine, or bring

into subjection a territory, or help in bringing one affair to a conclusion—why, his labours and thoughtfulness and wisdom far excel theirs, extending above and beyond them in height and breadth. Very many men indeed have taken part in proclaiming the Gospel in the Middle Kingdom and in Western lands, but many cannot be found who, like the Elder, have exercised office without reproach from first to last for fifty years.

"We now call to mind the words of consolation which the Elder formerly wrote, and our hearts turn to him as the sunflower to the sun. And, in conclusion, we earnestly hope that the Elder may enjoy a venerable old age like that of John.

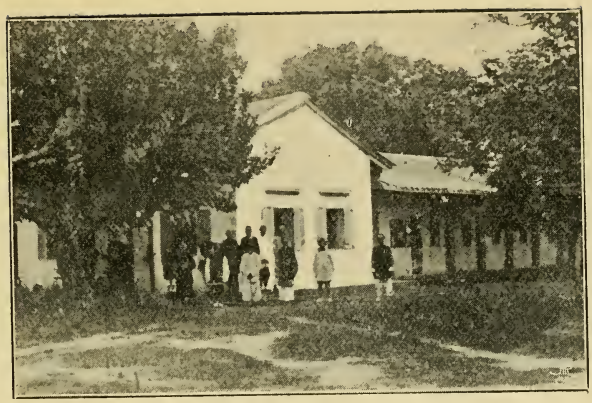
"Thus does our Presbytery desire and hope on his behalf, and we respectfully beg him graciously to receive our congratulations.

"This letter of congratulation is sent on behalf of the Tiechiu (*i.e.* Swatow) Presbytery, by

LAN CHEK-IONG, Moderator.
KUAN CHIP-SENG, Senior Clerk.
NG SIU-TENG, Junior Clerk.
KIM HU-ZU, Senior Missionary.

H.I.M. Kuang-su, 21st year, 6th month, 1st day.
(July 22nd, 1895)."

SIM-KIAN-LAN AND FAMILY.



THE THEOLOGICAL COLLEGE, TAI-NAN-FU.

## CHAPTER XVI.

*THE STORY OF THE FORMOSA MISSION* (*continued*).

IN the second period, on which we are now entering, the Mission in Formosa met with a great privation by the protracted illness of its founder, Dr. Maxwell. In the Report for 1873 the Convener writes :—

"The severe illness which prostrated Dr. Maxwell for many months has caused much anxiety and sorrow, and called forth much sympathy and prayer. We rejoice to know that our beloved brother is now steadily recovering. The Lord has had mercy on him, and not on him only, but on us also ; and the Church at home will, we doubt not, continue, with the Church in Formosa, in prayer that he may soon be able to return to the work he loves and longs for, and may see the promise of its bright beginning more than fulfilled in future years."

Few pioneers of Missions in these days have so much cause to be thankful as Dr. Maxwell for the success

which crowned his labours during the short time he was permitted to serve the Master in Formosa; and it was a sore trial to him and his colleagues when he was obliged to retire at the time the work was most promising. But the Lord knows best what is good for His servants and for His service. After a long rest, he was permitted to return to Formosa for a little while, and then forced to retire from the foreign field. But those who have watched Dr. Maxwell's career at home will see that the Master had only changed the sphere and form of His servant's work, and that what he has been enabled to do for the cause of Missions, and the kingdom of God, by his untiring labours in this country, is a greater and more influential work than he could have accomplished if he had remained all his days in the island of Formosa. The Missionaries in the field were cheered by the arrival, in 1874, of the Rev. Thomas Barclay, M.A., than whom no better substitute for the brother they had lost could have been sent to their aid.

In Formosa, as in Amoy and Swatow, we shall find a great increase in the numbers and organisation of the Church. Tai-wan-fu became so important a centre that the old headquarters at Ta-kao took a subordinate place, and the capital of the island appropriately became the capital of the Mission. New stations were opened to the north and east of that city, a Presbytery was formed, and the infant Church showed its vitality by carrying on a Mission to its heathen neighbours in the Pescadore Islands, not far

from their shores. Stations were also extended among the savage inhabitants in the mountains, and on the coast beyond them to the south-east. They would also have been extended to the far north of the island but for the rapid spread of the Canadian Presbyterian Mission in the region of Tam-sui, which had been assigned to their representative, the Rev. George L. Mackay, by our Mission, when he consulted them as to the sphere of his labours on his first coming to China. Mr. Mackay has succeeded in gathering a large number of followers, and has set up many Mission stations all over the northern part of the island.

The Rev. W. Campbell gives an interesting account of a visit he paid to the savage aborigines, the Chay-hoan, or raw foreigners, as the Chinese call them, in April of 1873, from which we quote an account of some of their customs.

### Among the Barbarians.

"A-tek had been suffering from fever, and was rather weakly. I gave him a good dose of quinine, and some time after he drank off a preparation of Liebig's Extract of Meat with apparent relish. There was little done that evening. It was just dark when we arrived, and the prospect outside was anything but inviting. Some thirty gathered into the large apartment. They were somewhat shy at first, but became more communicative further on in the evening. I presented A-tek with about half a yard of red flannel, of which they are very fond, a few wooden combs, flints, and an old chain I had used for keeping my keys and the possession of which evidently gave my host an additional feeling of superiority. Many of the remarks that

were made were translated into Chinese by A-tun, the bartering man. Of course they had mainly some reference to myself. I was the white-skinned foreigner who came far from above—wherever that is—and although my head were cut off, I should not die; with equally profound remarks.

### Head-Hunters.

"Rising early the next morning, I ventured out to look at the place, when I saw among the first things a string of skulls fastened up at the end of the chief's house. They were mostly cloven in, and not a few had some of the flesh adhering to them, as if they had been severed from the body only a month or two before. The greater number of the other houses were similarly ornamented. There were thirty-nine in one collection, thirty-two in another, twenty-one in a third. They told me of clan fights among themselves, and of many a fatal meeting with straggling bands on the western side. Before the encroachments of the swarming Chinese, the poor Chay-hoan sees his approaching ruin, and in his sullen despair his hand is against every man. One of our members informed me that not a year passes without ten to twenty of the Po-sia people being killed.

"On turning away from these sickening sights and entering the large cabin again, I felt sad at heart on seeing further evidence of this awful degradation. A number of very suspicious-looking implements were lying about, and there could be no mistake as to the nature of that thick mass of long hair which dangled from one of the beams. It consisted of pig-tails of murdered Sek-hoans and Chinamen, and belonged to those bleaching skulls I had just seen. I have myself no doubt that many of the Chay-hoans are cannibals.

### Some Good Points.

"One could not look on this poor people without a feeling of the deepest pity. They are in many respects a fine race. All

say they are truthful, chaste, and honest. Murder is the most common of their great sins. Human life is regarded as of little value, and they glory in hacking the bodies of those from whom they have received any real or fancied wrong. Both men and women paint their faces. The faces of the old women are so daubed over as to make them quite repulsive. Their time is taken up in hunting, from which large parties returned on the second day of our visit. We tried repeatedly to teach them some of the simplest truths, but their minds seemed incapable of receiving a single impression. The process of writing a few notes in their presence excited their suspicion of something being prepared to harm them. I tried to explain the matter, but it was no use; so I put the note-book aside.

### Burials of the Savages.

"I had not before heard of rather a singular custom existing among these Chay-hoans. When any one dies, his friends do not convey his body to the outside of the village for burial. The log fire, which always smoulders at one end of the apartment, is immediately cleared away, and a deep hole is dug, in which the body is placed in a sitting posture. Pipes and tobacco, with other articles used by the deceased while living, are placed beside the body. Some simple ceremony of mourning is gone through; a couple of the nearest friends fill up the grave, and everything goes on as usual.

"They commence the erection of their houses by digging a large square hole or pit about four feet deep. The earth forming the floor of this pit is firmly beaten down, and the sides are built around with large stones. This stone wall is carried up three feet above the level of the ground; a bamboo framework is then thrown over from wall to wall, so as to form eaves two or three feet deep on either side; over this, slates, or rather stone slabs, are placed, and the structure is complete.

THEIR WELLS.

"The chief, and one or two others, were remarkably friendly the second morning after my arrival. The medicine I gave them had cured them of their fevers and made them comparatively cool and fresh. They proposed to show me their wells, which A-tun said was a certain evidence of their confidence. They told me that one of these wells had been under evil influence a long time, causing numerous deaths. They had been in the habit of firing into the wells in the evenings, in the hope that the bullets from their long guns would discharge the enemy. The well in question was a beautiful running spring, with an almost unlimited supply of the coolest, sweetest water I had ever tasted. I told the people to give up the water they had been drinking and begin again with this. The low, wretched charnel-houses in which they dwelt made it a puzzle to me how so many sturdy fellows were there. The scenery around was the wildest and most magnificent I had ever seen."

The following letter gives an idea of the dangers our Missionaries have sometimes to encounter in visiting distant stations. China, with all its love of law and order, suffers much from lawless men, who defy the local authorities and plunder and murder the innocent. But for the protecting hand of God, our friend might have been murdered. The attack took place to the east of Ka-gi.

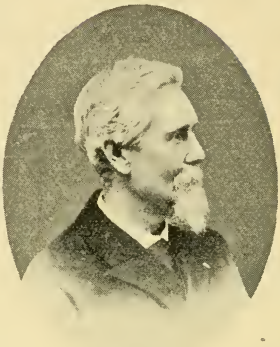
ATTACK ON MR. CAMPBELL.

"Feeling somewhat tired, I retired to rest soon after the prayer-meeting, and about midnight was suddenly awakened by hearing people rushing through the fence which surrounds our chapel ground and by the bright glare of many lights

moving rapidly round the house. I started up to find that my bedroom was already on fire; that the three buildings, and especially the preacher's house—one of the rooms of which I now occupied—were surrounded by fifty or sixty ferocious-looking men, all of them armed with knives and spears, their faces blackened, and perhaps about thirty of them bearing torches. I called out for assistance, but, hearing the noise sooner than myself, our preacher, with all the others, had fled. Hardly supposing they would attack a foreigner, I attempted to escape by the door of the midroom, but was driven back by the spears of these men, which were thrust against the Chinese blanket I held before me. I shouted out that the British Consul would punish them if they persisted, but was answered by five or six, who rushed forward brandishing their knives and spears, which again struck frequently into my Chinese blanket. I escaped into the preacher's bedroom, but was at once pursued by ten or a dozen men into the midroom, who were evidently afraid to follow me singly through the narrow entrance of the apartment into which I had retreated. They kept thrusting their spears in at the door, and, failing for the moment to effect their purpose, commenced immediately to break down the thin partition on my left. The place now began to fill with smoke—the dry grass roofing was on fire all around, the chapel itself at this time being also enveloped in flames. Those in the midroom retreated to the outside, where I tried hard again to follow them from the burning house, the heat and smoke of which had now become almost insupportable. The sight which met my eyes was very alarming. There was nothing but fire and smoke all over the chapel; and there seemed to be something almost fiendish in the determination of that crowd, as they stood back from the door awaiting my exit with uplifted knives and spears. I once more rushed inside, in the vain hope of finding some way of escape from the back, when some of them broke the little window in pieces and cast a burning torch into the room, which was fast beginning to set the furniture on fire.

## SOME EARLIER MISSIONARIES, FORMOSA.

REV. HUGH RITCHIE.



J. L. MAXWELL, M.A., M.D.

REV. W. CAMPBELL.

REV. T. BARCLAY, M.A.

### Narrow Escape.

"It was at this moment, in the rapidly falling bamboo house, and surrounded on every side by wicked men, who seemed thirsting for blood, that I committed myself to God, and for the last time dashed out, expecting nothing but to be cast upon those awful spears. I reached the outer door to see the whole party rapidly moving away to the right. The wind had somewhat risen, and they seemed to be rushing away from the blinding smoke of the burning chapel behind them, and from the flames which were falling from the projecting roof of the house before which they had been waiting. Having no other clothing on save my sleeping-shirt, I sprang through the door, climbed over an earth embankment on the left, and ran across several narrow fields to the foot of a low-lying hill, where there was an abundance of thick shrubbery, into which I crept, and lay for some time half-unconscious and trembling on account of the intense coldness of the night.

"I once lifted my head above the tall grass, and could see the torches spread over fields on the farther side of the burning chapel, as if search were being made for those who had just escaped. Not feeling safe in my present retreat, I soon after removed to a hillside somewhat farther off, and lay there concealed till within about an hour of daybreak, when, with the preacher and his wife, who had joined me a short time before, and who supplied me with a pair of old Chinese trousers, I started through the mountain paths, and ran most of the way to Ka-gi city. We proceeded at once to the yamun of the chief magistrate, where, after some little discussion with the officials, chairs were provided, and we were safely brought back to Tai-wan-fu under an escort of soldiers.

"I have suffered a good deal from severe scratches and the night exposure. My watch, clothes, and nearly all the baggage I had with me at the time, have been destroyed, the object of our poor miserable enemies plainly being, not robbery, but murder."

### Influence of Hospital.

The Rev. David Smith writes of the large town of Ka-gi, to the north-east of Tai-wan, and the district around it :—

"I believe that our Church has a great prospect before it in Ka-gi. Dr. Maxwell's name is known over the whole region. In some of the large towns I have met with men who were stone blind, operated upon by Dr. Dickson, and now earning a living as traders or field workers. While, later still, the energetic work of our two colporteurs has leavened the district and set before us an open door of opportunity."

### Female Education.

Before the Women's Missionary Association came into existence, Mrs. Maxwell and Mrs. Ritchie had done good work in educating the women in the Formosa Mission ; and after Mr. Ritchie's death, Mrs. Ritchie devoted herself to this work as long as her health allowed of her residence in the East. In the year 1880 Miss Murray, of the Women's Mission, entered on the work which Mrs. Ritchie was reluctantly compelled to relinquish for a season, but was permitted to resume for some time after a furlough at home. Miss Butler, Miss Stewart, and Miss Barnett have since then entered on this important work.

It would be an injustice to abridge this beautiful portraiture of a Chinese convert by the pen of Dr. Maxwell, in April of 1876.

### Brother Tee. In Life and Death.

"Brother Tee died at the Hospital, Tai-wan-fu, on April 21st, 1876.

"Who was Brother Tee?

"When I first knew him, in 1869, he was a wood-cutter. A Tai-wan-fu wood merchant would buy up the trees on a piece of country ground, and send out a gang of men to cut them down and bring them in. Tee was one of those tree-fellers, and gained in this way a very fair livelihood. Tree-fellers in Formosa are apt to be careless as to the exact limits of their employers' property, and many quarrels occur. Tee was not one to run away from a fight. He was a man of will and energy and courage, though then, I fear, it was often in a bad cause that he showed them.

### Tee's Conversion.

"Under the elder Bun's preaching in Tai-wan-fu, Tee's conscience was aroused. He did not say much for a long time, but came and went. When at last, however, he did come forward, there was no mistaking him. The truth had taken firm hold of him, and he had taken firm hold of the truth. He was one of the men whom the Missionary rejoices to welcome into the Church. In this respect his young, good-looking wife was a striking contrast to himself. They had a great affection for each other, and under his teaching she relinquished idolatry, attended Church regularly, came to my wife's class and learned to read, and, finally, on profession of her faith, received Christian baptism. But she lacked the bright, hearty decision of her husband; and while in her brief life she never gave us special cause for sorrow, it could not be said that she gave us much cause for Christian joy.

"At the time of his conversion Tee was quite unlettered. With much earnestness he set himself—being then probably about thirty-five years of age—to acquire both reading and

writing, and with such success that two or three years later he was able to write me a long letter in the Chinese character.

"When the hill stations at Bak-sa and the neighbourhood were opened, Tee was of great value. At once he won his way with the Hoan. In summer, when the Bak-sa chapel has been so densely packed that in the passages those who were standing together could only find space enough in the terrific heat for the most modified use of their fans, I have seen our dear brother cheerfully stand through the whole service that somebody else might be more comfortable. At the Poah-be station he did excellent service, winning many of the doubting Hoan to cast in their lot with the Christians. Wherever our brother was placed, you could calculate on honest, faithful work.

### Firmness on Trials.

"Tee's Christian course had its fair share of trials. First, he himself had a long and dangerous illness, which destroyed the use of one lung, and left him a weaker man for the rest of his days. His courage and cheerfulness were conspicuous through it all. Then, to his deep grief, his young wife passed away after a brief and obscure illness. But here the characteristic decision of the man came out. Ugly rumours were running through Tai-wan-fu just at that time, and attempts were being made to unsettle the populace with stories of dead people's eyes being scooped out, etc. We knew that this death would be made the occasion of evil report against Medical Missionary work. But Tee was the man for such a time. His own heart full of sorrow, he had the body laid in a coffin and carried into the central room of the house, right opposite the open door, that every passer-by might see that there was nothing to hide. With lighted lamp, he sat up through the night to make sure that nothing, either from within or without, should hurt the body. Finally, when the funeral party of Christian and heathen acquaintances gathered in the morning, and before the coffin was finally closed, he

uncovered his dead wife's face, and called every one to witness that the eyes were there, and that none of the wicked atrocities alleged against the Missionaries were true.

### Tee's Death.

"Out of his comparative poverty Tee was one of the most liberal and steady of the contributors to the help of the Mission work. During the last four years he has been employed up and down in various parts of the Mission field; sometimes far north among the Sek-hoans, sometimes among the Pe-pos of the Bak-sa region, and latterly at the Chinese city Ka-gi. It was while at this latter station he began to be affected with severe ulceration of the throat, which necessitated his coming to the Hospital at Tai-wan-fu, where, after severe and prolonged suffering, he has passed away.

"'On Friday morning,' writes Dr. Dickson, 'I saw him before six. He was then dying, and unable to speak except in a faint whisper. I asked him what his hope was, and on listening I could hear the word "Jâ-so" (Jesus). I told Mr. Campbell, who was just preparing to leave for the hills, so we went out together, and C—— led us in prayer. In a short time after I again went to see him, and said, "Brother Tee, your sufferings will soon be over now; Jesus is calling you home." He lifted his left hand (he was lying on his right side) and pointed upwards. In twenty minutes more his spirit had fled.'"

### Hospital Work by Dr. Dickson.

"Tai-wan-fu, *July 11th*, 1876.

"The Hospital is well attended, and several patients seem deeply impressed. Half a dozen of them have purchased hymn-books, which they read from morning till night. It is discouraging to lose sight of these patients when they leave, as the majority live far away from any chapel where they might be instructed. By-and-by, when the Missions are

united, and Mr. Barclay and Mr. Smith begin to take part in speaking with the patients, we may naturally look for more fruit.

"Recently I have been attending several patients in the Tau-tai's yamun. The first was the wife of the secretary, who had been suffering from a large abscess of the thigh, which had baffled the native practitioners, and nearly cost the lady her life. She was suffering great pain; her pulse was high, and she was reduced almost to a skeleton. After suitable measures taken by me, she felt greatly relieved, and has improved ever since. The Tau-tai himself has also been a patient. I have become very bold under the circumstances, and have asked and got promise of a temple as an hospital in case of need. A Mandarin of the rank of a blue button, or something, has been sent round to inspect all the temples, and report. I trust that God will overrule all these things for the good of this people in a spiritual sense."

### The Training College, Tai-wan-fu.

(Letter from Rev. T. Barclay.)

"*April 20th*, 1878.

"Our college tutor has arrived back from Amoy after about two months' absence, bringing with him his whole household. We had taken advantage of the absence of the students on their New Year's holiday to have the College building all put in order. We got a set of rules made out, and on the return of the students had a meeting with them, at which all the Missionaries were present. We explained to them that now we had prepared a proper place for them, with all necessary educational appliances, we intended to institute a proper system, with stricter discipline. I am glad to say that they have entered very readily into the arrangement, so that things have been going on very smoothly and satisfactorily on the whole, without requiring from us much in the way of fault-finding. I certainly, for myself, find much more pleasure in any instruction

I am able to give, now that the external conditions are so much more suitable. We have just added one more to our students, making now eleven regular students in all—the lad Ke, from Lam-gan, of whom Mr. Campbell wrote last year. Altogether we are very hopeful of this branch of our work. We feel that now at last we have made real progress towards the setting on foot of measures for the education of young men for the native Ministry—a work the importance of which has all along been felt by the Missionaries, even when circumstances prevented their doing much towards its accomplishment."

A PASTOR AND FAMILY.

MISSION SCHOOL, TAI-NAN-FU.

# CHAPTER XVII.

## *THE STORY OF THE FORMOSA MISSION* (*concluded*).

THE year 1887 was noted in the annals of the native Church of Formosa by the resolution to make the Pescadores the field of their Mission to their heathen countrymen. The following is an account of their decision.

### A Field for Native Mission.

"The idea was suggested to propose this work in the Pescadores as a Mission field for the Formosan Church—that is, that the native Christians here should undertake, without any assistance from England, the responsibility of supplying all the funds needed for the carrying on of the work, and, as far as may be, of superintending it. The field is a very suitable one for the purpose—the Pescadores, islands, as may be seen from a map of China, lying only some forty or fifty miles distant from Formosa, with which in fine weather they have continued intercourse by junk. The field is not too extensive,

the entire population amounting, we are told, to about 70,000 or 80,000 people ; the language is the same as that spoken in Formosa, and we have already in our Church here some Christians who are Pescadores people. On the other hand, they form a field quite distinct and self-contained, in which, as yet, heathenism is unbroken, so that the native Church of Formosa has here a fair field for testing its energies. But we have been so led on step by step, and the result has been, so far as has gone, so gratifying, to an extent beyond what we expected, that we feel sure we have not made a mistake in acting as we have done. It forms, for one thing, a good outlet for the surplus funds of self-supporting congregations ; and it will, I believe, help rather than hinder the movement for self-support. Theoretically, it removes the duty of self-support out of the sphere of discussion ; that is taken for granted as a basis for this further liberality. And, practically, I do not think it will take away from the funds which would otherwise be given for the preacher's salary. We have warned them against this error, I hope not in vain.

### Liberality Called Forth.

"The result, I said, has exceeded our expectations. As the mission has not yet been begun, we have not made any very definite appeal, or taken any steps for raising subscriptions. But we mentioned the matter in two numbers of our Church paper, giving an account of Mr. Campbell's visit, suggesting to the people the desirableness of their undertaking it, and asking them to talk over it, and let us know what they thought. We have already received some responses. On my mentioning the matter in the congregation here, in Tai-wan-fu (a self-supporting one), one of the elders at once offered fifty dollars as a donation towards starting the Mission and defraying initial expenses. The little congregation in Lom-bay Island, where there are only ten members, and which, for the last year, has been without a preacher, sent a collection amounting

to four dollars made at a communion season. The Church at Thau-sia, among the aborigines, sent eight dollars; and the Church at Ka-làh-paw, which is this year self-supporting, has sent us twenty-eight dollars fifty cents, along with a letter, of which I give you a translation.

### The Widow's Mite.

"In connection with this collection, among the subscribers was an old widow woman named Kam, sixty-two years old, unable to see. When she heard of this collection, she brought gladly fifty cash [about two pence]. This widow woman is extremely poor, and generally gets only two meals a day. Sometimes she has nothing to eat; sometimes she gets employment in grinding flour for a bare living."

## Visit to the Pescadores.—Breaking New Ground.

The Pescadores are a group of islands, more than twenty in number, lying to the west of the southern part of Formosa, the shortest distance between them and the Formosa coast being only thirty miles. The Missionaries in Formosa had often thought of visiting the group, but had been hitherto unable to accomplish it. But the visit has just been made by Mr. Campbell. He is much encouraged by all he saw. Accompanied by a native preacher, he visited nearly every island of the northern group, and found the people most hearty and cordial. They listened with eager attention, and purchased about two thousand books and tracts. A small place was rented at Ma-kung, one of the principal towns, and the preacher was left there to carry on the work.

We are sorry to say that Mr. Campbell was taken ill while on the islands. He got over to Amoy, and with the blessing of God, and the care taken of him there, he is now quite well again.

## School for the Blind in Formosa.

We have before referred to the efforts of the Rev. W. Campbell in behalf of the blind. They have been crowned with success, and have gained the approval of the highest classes among the Mandarins and literati of Tai-wan-fu, and, what is of much more importance, the approbation of God. Some of these poor outcasts have given evidence of a true change of heart, as manifested in their lives. Many are now taught to earn an honest livelihood who would otherwise have been the poorest of beggars, or lying fortune-tellers. This institution in Formosa and that in Chin-chew materially assist one another. Mr. Campbell sent some of his educated youths to assist Miss Graham in establishing her school for the blind; and now the more fully equipped institution will be able to give a more complete education to the older and more promising boys in that of Tai-wan-fu.

Mr. Ede, who, like Mr. Paton in Swatow, went out as professional Christian teacher to take the oversight of the educational work in the Formosa and Swatow Mission, gives the following sketch of the life and death of one of these poor neglected objects who are born to a double blindness in a heathen

land. It illustrates the sad lot of hundreds of thousands in China, and what the Gospel is doing for their relief.

### Life and Death of a Blind Boy.

"Tai-wan-fu, *October* 1894.

"Chhin-á was the youngest son of a well-to-do Chinese farmer whose home was twenty miles south of Tai-wan-fu. The farmer and his wife were much attached to their four sons and their daughter, and, though not Christians, tried to bring them up well. Chhin-á, his mother's pet, when five years old, had measles, which affected his eyes, and under the unskilful treatment of a native practitioner the poor little fellow became totally blind.

"While Chhin-á was still a boy his father suddenly died. The sorrowing mother had house and farm and children all cast on her care and toil. Her daughter was a help and comfort to her, but the three elder boys, boisterous and quarrelsome, cost her much anxiety and pain. By-and-by the daughter was married, and the strain on the brave mother so made considerably heavier. Then she broke down, and after a short illness was taken away. Before her death she made the elder brothers promise to be just and kind to the helpless Chhin-á—a promise they did not keep. They appropriated his share of the family substance, and sent him out to earn his own living by fortune-telling.

### The Prodigal and the Gospel.

"A Christian brother brought Chhin-á to the chapel. The preacher there knew that Mr. Campbell was establishing a school for blind lads, and he suggested Chhin-á as a possible pupil. Mr. Campbell agreed; but the sister opposed the proposed arrangement, in the belief that her brother would be fattened up by the foreigners and then drained of his blood to have it mixed with opium! However, the preacher having

guaranteed the lad's safety, he was brought to Tai-wan-fu. He soon began to make progress in reading and writing. The Gospel was nearly quite new to him, but in time it took a hold of his heart. He became one of the nicest lads in the school. Last year he came every afternoon to our house to be taught by Mrs. Ede, who, as well as Mr. Campbell, always found him an earnest pupil. It is my practice to hear the Golden Texts every Sabbath afternoon before the beginning of the ordinary service. I never knew Chhin-á fail to repeat his. He has written out fully several books of the Old and New Testaments.

### His Last Illness.

"A year ago he began spitting blood, and consumption soon declared itself and made rapid progress. When the end seemed to be drawing near, we offered to send for his relatives. He said it would be no use, for they had cast him off. On Sunday, November 3rd, about midday, accompanied by Mrs. Ferguson, who had done for him all that medical skill and kindness could do, I went into the Blind School to see him. The poor lad could only speak in gasps. I asked him about his spiritual state. In clear but disjointed words he said he was trusting in God, and that his heart was at peace. In the evening, about eight o'clock, the teacher in charge of the Blind School came to me to say Chhin-á had just passed away."

## Japanese Formosa.

The unhappy war of 1894, by which China was compelled ignominiously to sue for peace to a small empire like that of Japan, and even to submit to the loss of one of its fairest islands, was one of the great object-lessons of national history. An empire of four hundred millions of peaceable people, who had neglected the arts of war, conquered by one of forty millions,

which had picked up in one generation so much of the arts of modern warfare as to make them more than a match against ten to one of a people equal in intelligence and of greater physical strength man for man! But with the war and its lessons we have nothing to do, except in its effect on the transference of Formosa from Chinese to Japanese rule; and that only as it affects the Mission of the Presbyterian Church of England.

Many have looked on this transference with lively expectations of the greatest benefit to Formosa and to our Mission. We fear the fruits will be of a mixed character, though we will not indulge in pessimistic views or in general denunciations of the Japanese. There will undoubtedly be a great advance in material prosperity. The savage tribes of the east part of the island will be subdued and brought under law, or, as in the conquests of Western nations, wiped off by the advance of so-called civilisation; mines will be opened and worked; roads will be made as the highway of commerce, and trades and manufactures will be developed; and we may hope that justice will be more fairly administered than under the rule of the Chinese. But, on the other hand, we may anticipate a great change in the population. The influx of Chinese will be checked, and there will be an immigration of Japanese. It will be very difficult for the Chinese, who are now the backbone of the population, to hold their own under the new *régime*; both they and the weak Pe-po-hoan, whom they have

hitherto cheated out of their birthright, will have to go to the wall before the progressive Japanese of the nineteenth century. It is difficult to conceive of so young and vain a race at once falling into the modern practice of the most advanced nations of the Old World in the treatment of conquered peoples.

There will undoubtedly be a great change in the public tone of morality. The Japanese not only practise the grossest licentiousness, but legalise and make a parade of it. The Chinese may not be much better in their practice, but they have the grace to be ashamed of it. Already are the inhabitants of Formosa groaning under the abominations practised by their conquerors in this matter.

But whatever the issue of this change of rule, our path is plain as a Mission. It is not our work "to call the righteous, but sinners to repentance"; and whether the majority of the population in future be Chinese or Japanese, they equally stand in need of the Gospel. The Japanese have in their own land shown a greater readiness to accept the truth than the Chinese. We call attention to the changes likely to take place in the old field of labour, to prepare for and to stimulate to greater watchfulness and prayer for the Missionaries, and for the members of the native Church, in altered, and it may be trying, circumstances. It was a great pleasure to read of the way in which the Christians among the Japanese officers and soldiers acted towards the Missionaries and

the converts during the war. They treated the one with respect and the others as their fellows and equals, and they all sat down together at the Table of the Lord as brethren, even before peace was proclaimed between the two countries. The following letter, written in English, from a Christian officer in the Japanese army to Mr. Barclay, shows the fine spirit in which the Christian officers and soldiers did what they thought their duty in fighting the battles of their country, and yet loved, and fraternised with, the Christian Chinese :—

LETTER OF JAPANESE OFFICER.

"MA-KUNG, *May 12th*, 1895.

"'Rev. Pa Tohma' [Mr. Barclay's Chinese name].

"'DEAR SIR,—As I heard of you from Khaw Teng-hong, I write you this letter. I am a young officer in the Japanese Army (Reserves). I was educated in a Methodist School at Aoyama, Tokyo, and became a Christian some years ago. I am your brother in the Lord.

"'I am sorry that this war broke out. But it was a necessity that we should fight. I believe that there is a Divine guidance in this war, which leads Oriental nations to leave their old civilisations and seek the new and spiritual one. I believe firmly in the Divine Mission of Japan, and I fought this war to fulfil my duty. Now the battles are over. We are here in Pescadores. We do not know what will be our future. But at present we are doing our best to help the Chinese Christians in this place. They are keeping their Sunday services with us in the Lee-pai-tong [the Chinese word for chapel].

"'We Christians in this detachment are not many; yet we made ourselves into one body in His name, and we earnestly pray that the great Truths of the Lord might be revealed in this part of the world, and strike into the dark bosoms of China and her Continental neighbours, and thus quicken the

day of His Kingdom. When we captured this island we did not know that here was a church. At first our men did not know of it, and used it; but now the church is restored to the native Christians. There is a photographer among us who is a Christian too. Some days ago he took a picture of Chinese Christians and us assembled before the church; after that, we Christians of both nationalities had a happy social meeting.

"'I will not tell you much of ourselves, for Khaw Teng-hong says that he already wrote you. We shall be very glad if you would come here to visit the native Christians and us. We are sure that you will be safe. We are reading Chinese "Sin-Iok" and singing "Iong-sim Sin-si" [New Testament and hymn-book]. If you can send us those books, and let us send them to our Christians friends at home, we will be very glad. A new era has come for us in the Orient. Great duty lies on us who believe in God.

"'Sincerely yours in the Lord,

"'LIEUT.——.'"

## THE MISSIONARIES AS MEDIATORS.

The part played by the Missionaries of the Presbyterian Church—Messrs. Barclay and Ferguson—when the capital of the island, Tai-wan-fu (henceforth to be called by authority *Tai-nan*-fu), was about to be besieged by the Japanese, shows in a very striking light the position they occupy in the esteem and confidence of the population in time of danger. By their bold and judicious arrangements they were able to save the city and the inhabitants from a bloody assault, when many lives would have been lost and the city plundered and destroyed, as was the case in many places in other parts of the island. The Japanese treated the conquered with much severity, destroying

life and property on a large scale, and laying towns and villages in ruin. The Christians were between two fires. The Black Flags, as the patriotic party were called, slew many of them because they said they were friends of the invaders, and the Japanese made no difference between Christians and heathens. More than twenty peaceable converts were murdered, and large numbers were plundered and their houses burned. But the incident will be best told by one who took an active part in it. Mr. Ferguson writes thus :—

BLESSED ARE THE PEACE-MAKERS.

"TAI-WAN-FU, *October 24th*, 1895.

"For about ten days or so many of the Tai-wan-fu people have been coming imploring us to try and mediate between them and the Japanese, who were gradually approaching. We felt almost powerless in the matter. We also thought a matter of that kind ought to be done by the Consul. We knew our Consul had already tried to mediate between Liu Yung and the Japanese. The Japanese had shown a willingness to treat with Liu. They appointed Saturday, October 12th, at 12 noon, as the day and hour when they would be willing to consider the matter with Liu on board their flagship off An-ping. The day and hour came, and at 1 p.m. the Admiral's ship anchored off An-ping. Liu himself would not go out, but sent a subordinate, who had no power. With this subordinate the Japanese refused to treat. They sent Liu a message that they would remain off An-ping till 10 a.m. on Sunday, October 13th. If Liu came out, good and well; if not, they would regard him as hostile. Liu did not go out. He was afraid if he went on board a Japanese man-of-war that he would not come off with his head on; he also dreaded showing himself to the Japanese, because afterwards it would be much more difficult for him to escape.

"On Sunday, 20th inst., forenoon and afternoon, Mr. Barclay and I were besieged by merchants and other leading men, imploring us to do something. Mr. Ede went to An-ping to see what could be done on the arrival of the fleet, then expected there. On the Sunday afternoon a large number of merchants and chief men of the city came to us again. They said that Liu and all their magistrates had fled, and that soon the city would be in the hands of the rabble. Mr. Barclay and I agreed to act as their messengers to the Japanese, now marching north from Ta-kao. Sixty men were sent to protect our compound during our absence. We had with us an escort of seventeen Chinese; two Christians also accompanied us. We had just started from the compound when a man came along leading three Japanese horses as presents, which no Chinaman dare accept. One of the horses had a saddle, so we took him with us and rode in turns. Near the little South Gate a 'black flag' was fluttering before an official's house. Some of our company ordered its immediate removal. Outside the gate there was a man carrying a gun and a belt full of cartridges. He was promptly disarmed, and sent into the city.

"About a mile from the gate we came across a dead Japanese horse. The Japanese and Black Flags had been fighting there that morning. We came soon to a house, where preparations were going on for the evening meal. When the people saw our lights they ran off, evidently thinking we were the rabble. We went on a little bit farther, when some of the Chinese complained they had not had any supper, and proposed to stop for the night! We told them they must go on till we came to the Japanese lines. A little farther on a Japanese horse began following us. We had walked about five miles, and were approaching a village called Ji-chhian-hang, when suddenly we heard a peculiar summons. Barclay and I at once knew it was the Japanese sentry calling on us to halt. We ran forward with a light, held up our British flag, and called out we were English.

"A lot of soldiers came running forward, fixed bayonets, and stood pointing at us. Soon an officer, who could speak a little English, came forward. We managed to make him understand our mission. Then the Chinese were bound together by their turbans tied round their waists. One Chinaman said to us he was tied very tight, and if he got any supper that night he would be very uncomfortable! We were then conducted to an officer. By means of an interpreter he got all our information about Liu having run off, and the people of Tai-wan-fu inviting them to enter in peace. Then we were handed on from one officer to another till 3 a.m. on Monday. We were then told by General No-gi that the army would start at 5 a.m. for Tai-wan-fu. We had about an hour's sleep before the start. Mr. Barclay and fifteen Chinese were put in front to lead the army and tell the people to open the gates. I and four Chinese were placed in the centre of the army. It was a lovely morning—clear and cool. The sight of the thousand Japanese infantry and cavalry, marching in single file, following Barclay and his barefooted Chinese, was one to be remembered.

"I was accommodated with a Japanese charger, for which I was grateful. The road into Tai-wan-fu usually is very busy, but that morning over the whole five miles I only saw one man, and he was a good distance from the road. It was with a thankful heart that, as we approached the city, I saw the Japanese flag hanging over the South Gate, and knew that the occupation was to be accomplished without loss of life.

"When I got to the South Gate I considered my part of the work was finished, so I dismounted; but the General called on me to remount and come on to Liu's yamun. There was nothing for it but to obey. A Scotch Missionary riding through Tai-wan-fu streets among Japanese cavalry was to my mind a little too ludicrous. Every few steps some long-robed gentleman, who on the previous day would almost

gladly have signed my death-warrant, came forward and with a deep bow thrust his card into my hand. And so Tai-wan-fu and Formosa are now in the hands of the Japanese. I am thankful to think that in God's hand we Missionaries have been the means of saving many lives.

### Escape of Liu.

"Liu, who had resisted the Japanese in Formosa when the Chinese Government gave in, kept the enemy at bay for months with a handful of followers and showed what could have been done if the Chinese had been properly led by patriotic men. These are hard to find under a foreign despotism. We are glad he escaped.

"It is said that Liu went on board a steamer or a junk, at 5 a.m. on Sabbath morning, disguised as a woman nursing a baby, and thus escaped the vigilance of the Japanese. It is only fair to add that during his six months' rule in South Formosa, he has treated us foreigners most kindly, and in the city he has kept perfect order."

### Formation of a Presbytery.

Formosa was much later than Amoy and Swatow in completing its Church organisation, not merely because it was later in being begun as a Mission, but also on account of the difference of the material on which the Missionaries had to work. The steady, shrewd, common-sense Chinaman was in a minority in many of their churches, and the half-bred Pe-po-hoan were not so enlightened and reliable as the Chinese on or from the mainland. But the way was being prepared by educating the converts, and the end was never lost sight of. *Festina lente* was the wise spirit of the Missionaries in these circumstances. In February

of 1895 a *Conference* was held, to consider the great question in Tai-nan-fu, and after prayerful deliberations, it was *resolved* to form a Presbytery; but it was not until the following year that it was fully formed, and its first meeting held. Mr. Campbell gives a good idea of the spirit of the first of these meetings, and Mr. Duncan Ferguson of the second.

### Conference on the Formation of a Presbytery.

"In the second half of February a Conference of the Missionaries and the preachers and elders of the Formosan Churches in connection with our Mission was held at Tai-wan-fu. It had been anticipated with much interest, and with great unanimity and joy it took the momentous step of resolving on the immediate formation of a Presbytery of Formosa. Those who have followed the progress of our Amoy and Swatow Presbyteries will join our Tai-wan-fu brethren in thankfulness that the Chinese Church in Formosa is now at length prepared to organise itself as a living, self-governing branch of the Church of Christ. The Missionaries will, no doubt, as in the Presbytery of Swatow and in the two Presbyteries in the Amoy region (as well as in the Amoy Synod), sit as assessors, with rights of speech and vote. But, as on the mainland, the Chinese Elders and Pastors in Formosa will be encouraged from the first to take an active part in the deliberations of the new Presbytery; and the Chinese mind seems to adapt itself very readily to our Presbyterian methods. Chinese clerks and moderators are quickly bred."

### Formation of the Presbytery.

Mr. Ferguson, writing on February 29th, 1896, says:

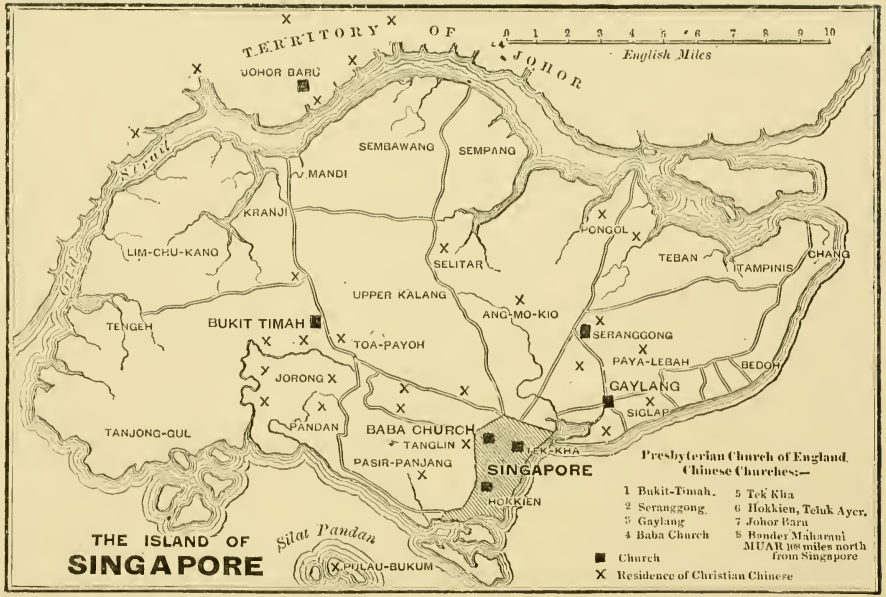
"On February 24th inst. the Elders of the native Church of South Formosa met in Tai-nan-fu, and formed themselves into the Presbytery of Tai-nan. They invited the foreign Mis-

sionaries present to join with them in the conduct of business. They elected the Rev. T. Barclay, M.A., as Moderator, and two of themselves as Clerks of Presbytery. It was resolved to place on record the Church's sense of gratitude to the Presbyterian Church of England in sending teachers, doctors, and pastors to Formosa. As some of the forty-four Churches in Formosa have not yet appointed office-bearers, it was agreed to arrange these Churches into groups, so that each Church might be represented by an Elder at the next meeting of Presbytery.

"With regard to the calling of native pastors, it was felt that no one Church had as yet sufficient strength financially to support a native pastor. It was therefore agreed that a group of, say, three or four Churches might combine and call a pastor; that the pastor's salary ought to be about £16 per annum, but that this salary must be raised altogether independent of the contributions annually subscribed by these said Churches to the salary of their present Evangelists.

"The Presbytery decided that all Elders ordained hereafter should be appointed for a term of four years, when a new election must take place.

"It was agreed to request the Rev. William Campbell, F.R.G.S., to represent the Presbytery of Tai-nan at the Pan-Presbyterian Council which meets this year in Glasgow. With regard to the support of the native Church's Foreign Mission in the Pescadore Islands, it was resolved for the current year to apply the communion collections to this object, allowing each kirk session to retain the collection for their own poor if they thought fit. An arrangement was made to assist the many who lost their bread-winners during the late war. The above, with a few more items of minor importance, formed the business of the first meeting of the Presbytery of Tai-nan."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SERANGGONG
PAYA-LEBAH
BEDOH
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GAYLANG
SIGLAP
TANJONG-GUL
PANDAN
BABA CHURCH
TANGLIN
TEK KHA
PASIR-PANJANG
SINGAPORE
HOKKIEN
THE ISLAND OF
SINGAPORE
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Presbyterian Church of England.
Chinese Churches:—
1 Bukit-Timah.
2 Seranggong.
3 Gaylang
4 Baba Church
5 Tek Kha
6 Hokkien, Teluk Ayer.
7 Johor Baru
8 Bender Maharani
MUAR 108 miles north
from Singapore
Church
Residence of Christian Chinese

GIRLS' SCHOOL.

# CHAPTER XVIII.

## *THE STORY OF THE SINGAPORE MISSION.*

IN the beginning of this century the Island of Singapore was a *terra incognita*—it was not even known to be an island. A few wandering tribes, of Javanese origin, wandered over it rather than possessed it. The Sultan of Johor, on the mainland, appropriated it in 1811, and in 1818, that wise and good representative of British rule in the East, Sir Stamford Raffles, discovered that it was a small island of about twenty-seven miles long by fourteen broad, to which the Sultan attached no importance, and began the arrangements by which his successor was enabled to obtain possession by purchase of Singapore and every island within ten miles, thus securing ample elbow-room, and security for power and good government so essential to commerce. Sir Stamford saw, with the eyes of a statesman, its future

importance as a great centre of trade between the East and the West. He at once laid the foundations of a town, on a spot which had a fine harbour; and within five years the imports and exports were each about £4,000,000 a year. It is by men like this that the Empire of Britain has been built; in this case with injury to no individual or nation, but with advantage to all. The natives were benefited, and every nation was put on the footing of equality. Trade was free to all alike, and the results have been marvellous prosperity.

Singapore has been to the East what Alexandria was in old time to the West, without the literary and antiquarian interest of the latter; but as a centre of trade it has far excelled that famous city. The imports now exceed £34,000,000 a year, and the exports more than £30,000,000. Of this, two-thirds are with Great Britain and her colonies, the other third with the rest of the world. The preponderance of trade is with Britain, but the difference in the proportion is in no way owing to any preference, for all nationalities are on the same footing—there is not even a custom-house in Singapore.

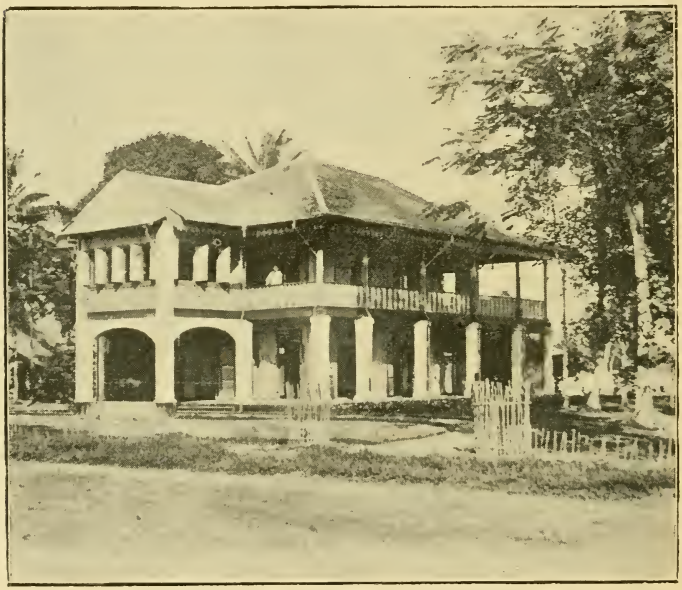
The island is salubrious, but to Europeans enervating, from its uniformity of temperature—above that of our country, but so equable that the trees do not know when to cast their leaves; they continue changing them at their convenience all the year round, and are never bare. It is flat, but dotted over with little hills, on which the wealthy merchants build themselves

beautiful bungalows, surrounded with bushes of all kinds, which are ever green. The finest of these buildings belong to Englishmen and Chinese, the latter being but little behind the former in the appearance of wealth and luxury.

The population of the island is over half a million, and of these one hundred thousand are within easy distance of the town of Singapore. Nearly all the Chinese come from Amoy and Swatow, the sphere of our Mission, and consequently all speak substantially the same dialect of the one written language. In the beginning of the century, the Missionaries, who were sent out from England with a view to labour in China before it was opened to the Gospel, took up their quarters in Singapore and wrought among the Chinese, who were numerous there by the beginning of the second quarter of the century; but as soon as the walls of the long-closed Empire were broken down, they rushed to the breach to take possession of the country, and Singapore was deprived of all her Missionaries except one, who refused to leave his post at the bidding of the home committee of the London Missionary Society, to which he belonged. They, however, acted with generosity, and as he had gone out a manager of their printing press, they gave over the press and its buildings for his use; and by getting work from the Government and merchants he was able to support himself and carry on his much-loved Mission work among the Chinese and Malays. With ability and zeal the Rev. B. Keasberry carried on the

work for many years, and now the Presbyterian Church of England has taken his place, and continues his work of faith and labour of love.

Our Missionaries, in passing through Singapore, have always been impressed with the feeling that these



MISSION HOUSE, SCHOOL, AND CHURCH.

thousands of Chinese, gathered almost entirely from their own field of labour, were being neglected by the Church, and that no Mission was in so favourable a position, or under so great a responsibility, to look after them as their own; and when Mr. Aitken, the Presbyterian Minister, and his congregation, took up the work of a Mission to the Chinese, and offered material help

to our Society in carrying it on, the Committee accepted the responsibility of the enterprise.

In 1881 the Rev. J. A. B. Cook, a licentiate of the Theological College of the Presbyterian Church of England, arrived to take in hand the work of a Mission to the heterogeneous population of the island. This he could do at once, as he had spent a year at Swatow and Amoy acquiring the language and studying the work of the Mission as carried on by experienced Missionaries. Mr. Cook was joined by the Rev. Archibald Lamont, M.A., who has specially devoted himself to the education of the young, and has rented the old Malay College, now unoccupied by Government, for the purpose. We doubt not that the rich merchants of Singapore, both European and Asiatic, will contribute liberally to such an object. The late enlightened and liberal Mohammedan Sultan of Johor gave £100 to the Mission when it was started. It is to be hoped that his son and successor will follow his example.

## Leadings of Providence.

It was only on receiving the clearest proofs of Divine guidance from the spot, and at the urgent request of the Missionaries in Amoy and Swatow, that this step was taken. It was not only that the Chinese in Singapore were drawn from the sphere of the Presbyterian Mission, and that many of the members of the native Church in China had relatives who resided there, but the invitations came, powerfully backed, from Singapore itself. The Rev. Mr. Aitken, Presbyterian minister, got his congre-

baptised alternately by the ministers of the Episcopal and Presbyterian Churches; but the plan did not succeed, and two Chinese congregations were formed.

When the Rev. William Dale, now of New Barnet, was Minister at Singapore in 1872, arrangements were made for putting the congregation under the ecclesiastical authority of the Presbyterian Church of England and an effort was made at the same time to put the Mission to the Chinese under the Mission of that Church; but the Committee did not see its way to undertake the responsibility. Under the ministry of his successor the attempt was renewed, and successfully carried out, with every prospect of usefulness. Mr. Lamont, the younger minister, is making a strong appeal for help to establish an Educational Mission, on strictly Evangelistic lines, for which there seems an important and encouraging opening; and the following extract from the last Report by Mr. Cook shows all the signs of a living and hopeful Mission.

"I.—Membership in the Chinese Church—

| | 1883–88. | 1889–94. | 1895. | |
|---|---|---|---|---|
| Baptised ... ... | 63 | 153 | 45 | = 261 |
| Received ... ... | 96 | 162 | 41 | = 299 |

| | Men. | Women. | Children. | Total. | |
|---|---|---|---|---|---|
| Members, 1894 ... | 166 | 65 | 75 | 306 | |
| Baptised, 1895 ... | 42 | 3 | 16 | 61 | |
| Received, 1895 ... | 31 | 10 | 12 | 53 | = 420 |
| *Less*, 1895.—Gone elsewhere 58, deaths 12 | | | | | = 70 |

| | Men. | Women. | Children. | |
|---|---|---|---|---|
| Membership, 1895 | 175 | 72 | 103 | = 350 |

"II.—Congregations and Contributions—

Self-support, 1891, $366; 1892, $527; 1893, $652; 1894, $736; 1895, $1007.

| | Men. | Women. | | | 1893. | 1894. | 1895. |
|---|---|---|---|---|---|---|---|
| 1. Ba-ba Church | 19 | 26 | = | 45 | $133.32 | $167.85 | $159.09 |
| 2. Tek Kha ... | 16 | 13 | = | 29 | 43.12 | 76.29 | 168.84 |
| 3. Serangoon ... | 21 | 4 | = | 25 | 116.57 | 83.90 | 111.99 |
| 4. Bukit Timah | 40 | 16 | = | 56 | 119.76 | 131.67 | 209.22 |
| 5. Johore Bahru | 45 | 6 | = | 51 | 156.77 | 165.07 | 183.24 |
| 6. Muar ... | 13 | 1 | = | 14 | 31.19 | 57.69 | 96.65 |
| 7. Teluk Ayer (Hokkien) | 19 | 6 | = | 25 | 28.61 | 53.93 | 78.53 |
| 8. Hospitals ... | 2 | 0 | = | 2 | ... | ... | ... |
| Total ... | 175 | 72 | = | 247 | $652.84 | $736.40 | $1,007.57 |

Of the total $1,007.57 for 1895, for Preachers' Fund alone $223.15, and $159.85 for the Chinese Church's own Missionary Society = $383 on behalf of the support of a native Ministry; the balance for general expenses.

"The past year has been one of steady work and quiet progress, for which we give thanks to God, our Father in heaven, to whom alone be all the praise. The statistics give cause for much encouragement. We do not attach undue importance to the mere growth of numbers or even the increase of liberality in the grace of giving; but these have their relative value. We believe God is working in the hearts of many, who are still outside the Church of Jesus Christ, and that much more is being done than can be stated with any degree of accuracy in any tabulated statement. Spiritual work and results cannot be measured and weighed like marketable commodities. But such facts and figures as we are privileged to record show that our efforts, by God's grace, have not been altogether in vain.

"During the year there have been 61 baptisms—42 men, 3 women, and 16 children. Of these 5 adults and 4 children

were baptised by Mr. Lamont at the Hokkien Chapel; the rest were baptised in connection with the work for which I am responsible. After making the usual deductions for deaths and removals, the membership stands at 175 men, 72 women, and 103 children—in all 350.

"The financial position is hopeful: the very creditable sum

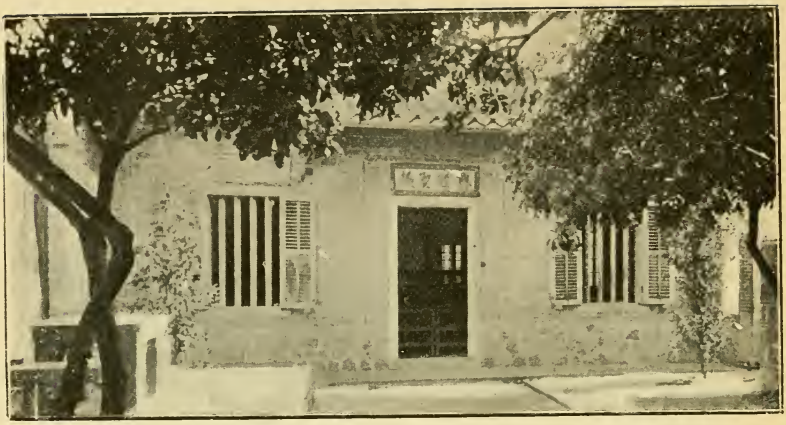
GROUP OF PREACHERS AND TEACHERS, SINGAPORE.

of $1,007.57 has been given during the year for Church purposes by the 'seven Churches which are in Asia' belonging to the local branch of our Mission. Our hope is to see before long native Churches quite able and willing to call and support their own native pastors, and thus allow the means at our disposal to be used to open up new stations in more needy districts.

"In August two deacons and two elders were ordained to

office in the Prinsep Street Ba-ba congregation, which is now a duly constituted Church with its session and deacons' court. The Chinese congregations held a most successful conference in December, which was characterised by excellency of spiritual tone, practical sagacity and breadth of outlook, which promises well for the Chinese Church in Malaysia as well as in China. It is a truism with the Chinese, as with us, that the native Churches must become self-supporting, as soon as possible, as well as self-governing and self-propagating. The Churches are trained to manage their own congregational affairs from the beginning, and all matters of common interest are discussed in open conference. With the ordination of native Pastors will come the native Presbytery."

A LITTLE PLAY.



MISSION CHAPEL, CHIN-CHEW.

# CHAPTER XIX.

## *FACTS AND REFLECTIONS.*

IT is natural and profitable, after a long account of work done, and extending over fifty years of prayerful interest by the Church, to gather up the fruit of the labours of the many able and earnest men who have been sent out to sow the good seed of the Kingdom. We expect a harvest after the toils of ploughing and sowing, and the Great Husbandman assures us that if we sow in spring we shall reap in autumn. Seedtime and harvest are included in the promise in the fields of nature as given to Noah, and in the spiritual fields we may lawfully take the assurance given to the despondent labourer—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing

his sheaves with him." Our difficulty is that the great harvest time has not yet come. We cannot count our sheaves until that day when the Lord of the harvest shall come, and "shall send forth His angels" to separate the wheat from the tares. Angels alone can be trusted to "separate the righteous from among the wicked." Men are apt to err if they attempt to pass a final judgment on their fellow men. In their excess of zeal they are apt in "gathering up the tares to root up the wheat with them." Especially is there a danger of harsh judgments on the heathen, who, "having not the law, are a law unto themselves," and will not be judged by the law given to the Jew and to the Christian. We must not shut out from the Kingdom of Heaven even all those we have found it needful for a season, or for some reason of expediency, to shut out from the visible Church. God hath His hidden ones now, as He had when Elijah complained, "I, even I only, am left."

But while we place only a limited confidence in bare statistics, they must not be neglected. Our Lord and His apostles gave numbers, both of those fed by the miraculous hand of the Master, and of those who were "added to the Church" from time to time; and if they took note of the numbers of their converts, surely we may do likewise for the encouragement of the Church by telling "what things God hath wrought among the Gentiles." For the numbers of the converts, we take them on the strength of *their own profession*; and from

the care with which they are admitted to the communion of the Church, there is more likelihood of the numbers given being too low than too high. There are many cases in which, from difficulties and dangers in the way, men and women are afraid to apply, or are refused admission to the Church on earth, who would be admitted to the Church in heaven; and those who delay or decline their admission take comfort in the Protestant view of "binding and loosing," and the opening and shutting by the keys of discipline. They know that the final exclusion from the Kingdom does not depend on the fallible decision of a Pope, but on the judgment of the Church, *being in harmony* with the word of God, as truly expressing the mind of Christ, who alone is worthy to bear the "key of David," "who openeth and no man shutteth, and shutteth and no man openeth." But our readers need not be afraid of cold, hard statistics: we shall deal only with living men and vital questions.

## The Missionaries.

We make no apology for giving a place of prominence to the names of the men and women who have been sent out by the Church to do her work in China. They are worthy of all honour, and it is desirable that their names should be household words, and that they should be constantly remembered in prayer in the family and in the closet. They are not "upheld," as the ministers of the Churches at home are by their

congregations, while, from the nature of their work and their position in a heathen land, they stand more in need of prayerful sympathy than others. It is true that ministers at home have trials and temptations of their own which the Missionary escapes, and if a balance were struck the one might find no cause for envying the lot of the other; and the more they are regarded as one the better for all. It is one work in different fields of labour, alike honourable to both if they do the Master's work with undivided hearts. The following are the names of the Missionaries now in the field, or at home on furlough:—

MINISTERIAL MISSIONARIES.

| | Arrived in China. | Station. |
|---|---|---|
| Rev. H. L. Mackenzie, M.A. ... | 1860 | Swatow |
| Rev. W. M'Gregor, M.A. ... ... | 1864 | Amoy |
| Rev. William Campbell ... ... | 1871 | Formosa |
| Rev. John C. Gibson, M.A. ... | 1874 | Swatow |
| Rev. Thomas Barclay, M.A. ... | 1874 | Formosa |
| Rev. Henry Thompson ... ... | 1877 | Amoy |
| Rev. Donald MacIver, M.A. .. | 1879 | Hak-ka, Swatow |
| Rev. J. A. B. Cook ... ... | 1881 | Singapore |
| Rev. William Riddel, M.A., M.D. ... | 1881 | Hak-ka, Swatow |
| Rev. Patrick J. Maclagan, M.A. ... | 1888 | Swatow |
| Rev. Murdo Mackenzie ... . | 1889 | Hak-ka, Swatow |
| Rev. Duncan Ferguson, M.A. ... | 1889 | Formosa |
| Rev. Archibald Lamont, M.A ... | 1890 | Singapore |
| Rev. T. E. Sandeman, M.A. ... | 1892 | Chang-pu, Amoy |
| Rev. J. Steele, B.A. ... ... | 1892 | Swatow |
| Rev. C. Campbell Brown ... ... | 1893 | Chin-chew, Amoy |
| Rev. Campbell N. Moody, M.A. ... | 1895 | Formosa |
| Rev. Andrew Bonar Nielson, M.A. | 1895 | Formosa |

### Medical Missionaries.

| | | |
|---|---|---|
| Peter Anderson, L.R.C.S. and P., Ed. | 1878 | Formosa |
| Alexander Lyall, M.B., C.M. ... | 1879 | Swatow |
| John F. McPhun, M.B., C.M. ... | 1882 | Hak-ka, Swatow |
| Philip B. Cousland, M.B., C.M. ... | 1883 | Chao-chow-fu<br>Swatow |
| James M. Howie, L.R.C.S. and P. | 1888 | Chang-pu, Amoy |
| B. L. Paton, M.B., C.M. ... ... | 1889 | Chin-chew, Amoy |
| John Cross, M.B., C.M. ... ... | 1893 | Eng-chhun, Amoy |
| Muir Sandeman, M.A., M.B., C.M. | 1894 | Chin-chew, Amoy |
| David Landsborough, M.B., C.M. | 1895 | Formosa. |
| John M. Dalziel, M.B., C.M. ... | 1895 | Swatow |

### Missionary Teachers.

| | | |
|---|---|---|
| Mr. William Paton ... ... | 1881 | Swatow |
| Mr. George Ede ... ... ... | 1883 | Swatow |
| Mr. David Cook ... ... ... | 1896 | Chin-chew. |

### Missionary Evangelist.

| | | |
|---|---|---|
| Mr. George M. Wales ... ... | 1890 | Amoy |

### Women's Association Missionaries.

| | | |
|---|---|---|
| Miss C. M. Ricketts ... ... | 1878 | Swatow |
| Miss Georgina Maclagan ... ... | 1882 | Chang-pu, Amoy |
| *Miss Mann ... ... . . | 1883 | Swatow |
| Miss E. Black ... ... ... | 1885 | Swatow |
| Miss Jessie Johnston ... .. | 1885 | Amoy |
| Miss Annie Butler ... ... ... | 1885 | Formosa |
| Miss Joan Stuart ... ... ... | 1885 | Formosa |
| Miss Harkness ... ... ... | 1887 | Swatow |
| Miss Falconer ... ... ... | 1887 | Hak-ka, Swatow |
| Miss Graham ... ... ... | 1888 | Chin-chew, Amoy |

* In the service of the Mission at home.

| | | |
|---|---|---|
| Miss Barnett ... ... ... | 1888 | Formosa |
| Miss Lecky ... ... ... | 1889 | Chang-pu, Amoy |
| Miss Janet Balmer ... ... | 1890 | Hak-ka, Swatow |
| Miss Ramsay ... ... ... | 1890 | Chin-chew, Amoy |
| Miss Duncan ... ... ... | 1893 | Chin-chew, Amoy |
| Miss M. B. M'Gregor ... ... | 1893 | Amoy. |
| Miss Mary Balmer ... ... ... | 1893 | Hak-ka, Swatow |
| Miss Alexander ... .. ... | 1896 | Eng-chhun, Amoy |
| Miss Turnbull ... ... ... | 1896 | Eng-chhun, Amoy |
| Miss Caroline E. Johnston ... | 1897 | Amoy |

## Educated Missionaries for China.

For Missionaries in China, next to the grace of God, a thorough education is the great requisite of success. In no other country is education held in such esteem and reverence, and in no other country are the people so ready to discover the difference between an educated and an uneducated man or woman, and to treat them according to their view of their respective merits. The Presbyterian Church of England has, from first to last, insisted on all its ordained and medical Missionaries having the same authentic stamp of scholarship which is required of ministers and doctors of medicine at home. The above list shows, to those who are acquainted with the curriculum of licentiates of Presbyterian Churches in England and Scotland, that each of the Ministerial Missionaries must have studied at college and Divinity Hall from six to eight years, and each of the Medical Missionaries for nearly as long a period. Two who went out as teachers were, from the positions they occupied at home, educated men, and the one

*Evangelist* sent out was, though not professionally an educated man, and part of his work in China was to relieve the Ministerial and Medical Missionaries as much as possible from secular work: he had the commercial training which is of itself a valuable education.

What we have said of the men is substantially true of the female Missionaries. They have received the education of ladies in this country, and the nature and extent of it is so far ahead of that of even educated ladies in China that they are looked up to with admiration, especially if to the spoken language they add a fair knowledge of the written character. This the ladies of the Presbyterian Mission do less or more. While all are educated, some of them have received the best culture which Continental, as well as English, schools could impart, including two or three foreign languages.

### Importance of Education for Missionaries.

The advantages of sending out thoroughly educated Missionaries are not confined to securing the respect and confidence of the Chinese as scholars and teachers, important as these are. The education received at home is of great importance in preparing them for the acquisition of the difficult language of China. The learning of one language is a step to the acquisition of another, and those who have not learned a foreign language in their youth, find it hard, if not impossible, to acquire one accurately in their maturity. If they do get up the spoken language, their knowledge is almost sure to be very limited and inaccurate. This

might be sufficient for commercial purposes, or for the social intercourse of daily life, where errors only cost a little money or are a source of amusement. But when we take into account the difficult task before the Missionary, the case is entirely different. To convey new truths to dark and prejudiced minds; to present religious ideas for which the common language of the people has no equivalent words; to impress a careless crowd with the reality and importance of the Gospel message, in crude and halting language, which only excites the laughter or contempt of the people; —not only fails of its object, but excites a feeling in the minds of the hearers which is both an injustice to the Divine message, and an injury to the soul of the hearer. The most learned Chinese scholars feel the imperfection of their knowledge of the language to express spiritual truths, and strive for a more perfect utterance. The ignorant do not realise their defects, nor detect their blunders, and are pleased that they can speak the language at all. There is little or no doubt that the small results from the labours of those Societies which send out uneducated agents is largely, if not wholly, due to this cause; combined with the difficulty which uneducated persons have in understanding or sympathising with the difficulties in the mind of a stranger to their modes of thought. To this, as to all other general rules, there are striking exceptions; but such exceptions are rare, and are only found in men and women of real genius, who are scarce in all times and in all lands.

## Cheap Missionaries!

The great argument for the employment of untaught Missionaries is, that they can be had cheaper and in larger numbers. But judged by what they themselves regarded as their great aim—the conversion of individuals—it has proved the most costly form of Mission work; and as for the merit they now claim, of being pioneers, the idea is shown to be absurd, both in principle and practice. The highly educated Missionary, by the much greater influence he exerts, is found able to raise up a large number of trained native preachers, who are the best of all Evangelists; they can live healthily and comfortably in the same way as they had lived before their conversion, at a cost on which the foreign Missionary would starve on unwholesome diet, or die in an unhealthy house.

This principle, and practice, of sending only educated men and women to the Mission field, we do not by any means claim as peculiar to the Presbyterian Church of England: all the Missions in China conducted by Churches, or, which is much the same thing, by Societies connected with Churches, act on the same principle; and, as the practical result proves, almost all the effective work done is done by these Church Societies. Out of fifty-five thousand communicants reported in 1893, considerably less than five thousand belonged to the Societies outside, while more than fifty thousand belonged to Societies connected with Churches in England, America, or the Continent.

## Maintenance of Missionaries.

The maintenance of a sufficient staff of such highly qualified men and women is, as might be expected in a tropical climate, expensive; but such trained agents, who have spent so many years and at such great cost to themselves in preparing for their Church's work, are deserving of adequate support—at least, such as is necessary to preserve them in health, and, what is their greatest anxiety, to enable them to bring up their families as they had been brought up themselves. It would be the greatest folly in the Church to risk the lives or health of such men and women for the sake of saving a little money. Even if we look only to the expense of sending them out to China and supporting them for two years while studying the language, which is the shortest time in which an adequate knowledge of the spoken language can be acquired by the great majority of Missionaries, they are worth caring for on commercial grounds; and it takes years more to complete the studies of the ablest of them. To supply the place of men thus fully qualified by several years of study and work would cost thousands, and to lose them by neglect would turn out penny wise and pound foolish. There is little, if any, doubt that the life of Mr. Burns was sacrificed, through no fault of the committee, to an attempt to live as the Chinese do. He was a man of a fine constitution, and came of a long-lived race; and yet he died at the early age of fifty-three, in the prime of his usefulness, of a trifling

disease which his medical attendant declared a man in ordinary health would have thrown off in a week. We reluctantly call attention to this as a great object-lesson for Missions to China. Whether Mr. Burns only suffered from eating the coarse diet of the sailors in passing from Shanghai to New-chwang, which was entirely involuntary, or whether he had previously suffered from attempting to live like the common Chinese, we cannot be sure; but in any case, it was the diet that cut short his noble career.

It is a fallacy to suppose that living like the Chinese is so much cheaper than living as a foreigner. The Chinese, above the lower class, live on nourishing and expensive food. Their oysters, and fish of all kinds; their birds'-nest soup, bêches-de-mer or sea slugs; their goat and pig's flesh, with their dainty meat "kitten cutlets" and "puppy pies";—are nourishing, and some of them very costly. As for their clothing, if one dresses like the common people, it will be found as cheap as it is scanty; but that would require our Missionaries and their wives to go about in what would correspond to our ministers and their families in this country being dressed in nothing but fustian and cotton prints. To dress like a Chinese gentleman, as Mr. Burns considered it his wisdom and duty to do, is much more costly than broadcloth and fine linen.

## Missionaries' Houses.

Exception is often taken to the houses of our Missionaries being too large and costly, forgetting that

large rooms and wide verandahs which make them appear much larger and grander than they really are, are an essential condition of life or health to fit a man for his work in a climate like that of China; and after all, the fact is that these houses are a great economy. We find that the average cost of building a Missionary's house in China is only about £500. The interest and repairs, taken at 6 per cent., are only £30 a year, and it could, if needful, be sold in most cases at a much higher price than it cost. Even if we allow 8 per cent. for interest, and repairs on account of climate, it would still be much less than the rent of a healthful house, if such could be found.

We apologise for introducing these subjects, but Missionaries decline to do so, the Committee cannot be always defending themselves against whispered objections, and it seemed right that a permanent record, such as we are now attempting, should remove every objection that can be brought against Mission methods, as carried on by the Church. There are so many plausible appeals in behalf of Missions which are much heard of in this country, but which make little impression on China. It is difficult for the Christian public to form a correct opinion of the claims which present themselves from Societies working in a field so remote, and in conditions so different from those to which they are accustomed. We may add that none are more desirous of lessening the expenses of Mission work than the Committees of our Societies; they are continually called on by Missionaries for funds, not

for themselves, but for the sake of extending the work in which they are engaged. They plead the claims of the heathen, not their own.

## The Native Church.

The native Church of our Mission in China is a fact to be recognised and to be thankful for. There is, first of all, the most encouraging fact that from out of the mass of dark superstition and gross idolatry THERE HAVE BEEN GATHERED INTO THE CHURCH OF CHRIST, BY THE BAPTISM OF OLD AND YOUNG DURING THESE LAST FIFTY YEARS, AS MANY AS 16,000 OR 20,000 SOULS;* perhaps many more. During that time a large number of these have died and are safe within the fold, and many have gone abroad as emigrants to all parts of the world. We hear of them occasionally, from Australia and California, and constantly from the Straits of Malacca. Within the last few years they have not been lost to the Mission by going to Singapore, as we now have a Mission there. As might be expected, during such a length of time, and with such a number of professing Christians, some have fallen into sin, and have been cut off from the communion of the Church; and some have fallen back into the heathenism from which, for a time, they had been delivered.

* Since the above was in type, we have seen that in a Mission with the same number of communicants as that of the Presbyterian Church of England, it is estimated that the number who have died during the thirty years of its existence, or are now living, in the faith of Christ, is the larger of these estimates.

The numbers of living members of the Church at the end of 1896 were as follows:

| | |
|---|---|
| Baptised Members of all ages . . . . | 8,177 |
| Adults in Full Communion . . . . . | 4,946. |

But these figures give no idea of the numbers who are brought under the direct influence of the Gospel. There are the unbaptised members of communicants' families, their dependents, and others under their influence, and the numbers who are attending the different Churches, but have not made up their minds to make an open profession, which means the sacrifice of so much which a profession of Christianity at home does not involve. The 4,946 communicants means at least three times that number of nominal Christians of all ages; that is, fourteen thousand souls at least.

## A Growing and Aggressive Church.

This Church is not like so many of our Churches at home, a merely conservative body, nor is it content to grow by the mere natural increase of the population; it is aggressive. Almost every member strives to bring in those "that are without." The large proportion of members in the Church have been brought in by the personal influence of the former converts. Both by their "conversation,"—so far above the low lives of their fellow countrymen, "adorning the doctrine,"—and by their lips they persuade men to share with them the blessings of the "great salvation." They tell in their own simple way what God has done for

their souls, and the peace and joy of the Gospel are so manifest in their transformed lives that the heathen are drawn to the religion which has made such a change. Their very countenances are changed; you cannot look on a company of Christians and a company of heathen without seeing the contrast. You cannot help saying of the former, with the Apostle, "Once ye were darkness, but now are ye light in the Lord." What makes the heathen notice this transforming power of the Gospel all the more is that the joy and peace it brings are not quenched by the many trials which the converts have to endure from changing their religion. They see that even the prospect of death, which they so much dread, only increases the peace and joy of these Christians, and they contrast this religion of Christ with the joyless religions of Confucius, and Laotsze, and Buddha.

## Native Christian Agents.

The converts in the native Church in China show their aggressive spirit, not only by spreading the truth by their daily life and personal testimony, but by furnishing an admirable body of workers of different kinds for employment by the Missionaries in their more regular aggressive work. First of all there are colporteurs, whose simple work is to go about selling Bibles and tracts to their countrymen. For this little more is required than ordinary intelligence, honesty, fidelity, and a consistent life. Many of them have

more than these, and do much good by speaking frankly to individuals, and even to little crowds, telling what they know of the contents of the blessed Book they love. Few countries, if any, have yielded such valuable agents to the Bible and Tract Societies as China, and in none has the result of their work been more satisfactory.

Then next to these there are the Evangelists, who must possess all the good qualities of the former, with a larger measure of Scripture knowledge, and the power of explaining and impressing its truth on their countrymen, both in public and in private. They must also have a burning zeal for their work, "not with eye service" as if they were hirelings, but ready to face persecution and death itself in the discharge of their high calling; and, thank God, the native Church in China offers many men with these gifts and graces, men who have often jeoparded their lives by their bold and faithful preaching of the Word; and some have won the martyr's crown by their fidelity to Christ. Men of this type are by no means rare in the Church in China, and none yield more than the congregations in the regions of Amoy, Swatow, and Formosa. It has often been our privilege to stand by these men and watch how they could rivet the attention of large crowds and move their feelings to fear, or laughter, or penitence, or tears. These men have been the right hand of the English Missionary, and the highest work of the foreigner is to raise up and train such men. It is for this that we require the

highest type of men for the Mission field. It is here that quality rather than quantity tells in Mission work.

The native agents, trained under a few men of the highest spiritual and intellectual influences, are at once the cheapest and the best agents that can be employed. It is by Chinamen, not by Englishmen and Americans, that China must be converted. This has been both the theory and practice of the Mission of the Presbyterian Church of England.

### Pastors.

The pastoral office is conservative rather than aggressive; but it is a false view of its essential nature to make it exclusively so. To be truly conservative, it must also act on the aggressive both in old and new Church organisations, but especially in Churches newly gathered and existing in the midst of a heathen population. There are two considerations which compel the Pastor to be also an Evangelist. First, that, even within the Church, in any land, the children born within it need converting grace as truly as those without; besides, there are constantly cases of backsliding, where there is need for preaching the first principles of the Gospel of Christ, and in the most Christian of Churches there are always a number of the professing members who deceive themselves as well as the office-bearers, and who need the application of the doctrines of grace as much as the heathen. But in addition to these considerations within the Church, it needs no demonstration that the Church in the most Christian land

in Christendom is surrounded by men and women living "without God and without hope," and the Pastor who could live in the midst of these, without making an effort in some way to reach them, would imperil his own soul as well as the souls of his fellow-men.

A GROUP OF ORDAINED PASTORS, AMOY SYNOD.

GO-PEH. HUI-UN-JIN. SIM-KHIOH. KHO-SIN-IAM. TAN-KHE.
LO-HONG-PO. TAN-SOAN-LENG. LI-SIN-TO. GO-KHUN.

The native Pastors are under no danger of neglecting such a duty, and they are not so burdened by their pastoral work, as their brethren at home are, as to make Evangelistic work, in the ordinary sense of the term, a difficulty. The aim of the Missionaries is to make these native Pastors as enlightened as the cir-

cumstance of the case require and admit of. They are so trained as to be like Saul among the people—taller than the body of their hearers by the head and shoulders in secular knowledge, and much more in respect of knowledge of the Scriptures. At the same time, they are careful not to raise them so far above their hearers as to tempt them to be puffed up, nor so to better their temporal circumstances as that they should lose touch with their poorer brethren, or to render it impossible for poor congregations to support their own Pastor. One of the most interesting departments of the work of the Missionary is the training of young men for this pastoral work. For this, each main centre has its Theological College, corresponding to our Divinity Hall at home, with a preparatory school or college, in which the most promising scholars from the lower or intermediate schools are prepared for the Theological College, a feeble, or infantine, imitation of the Arts Colleges of this country. These resemblances may deceive our readers if they do not keep in mind the vast differences between England and China—differences which make the comparison something of a contrast. We only compare them to show what the native Church in China is aiming at, and to what, with the blessing of God, she may eventually attain.

Of the young men now attending the Theological Colleges—the hope of the future Church—there were in all forty-eight in 1895—a goodly number for a Church which does not yet number five thousand

members. They are distributed among four colleges, as follows :—

| | | |
|---|---|---|
| Theological Students, | Amoy . . . | 16 |
| ,, ,, | Swatow . . | 12 |
| ,, ,, | Wu-king-fu . | 12 |
| ,, ,, | Formosa . . | 8 |

The necessity for two in the Swatow centre is the difference of the language in the Hak-ka country, which prevents them from studying with those of Swatow. In Amoy and Formosa there is only one language.

The number of the different classes of agents referred to above is 131, the Evangelists being much the largest. They are distributed in the following order :—

| | | |
|---|---|---|
| Native agents in | Amoy . . | 59 |
| ,, ,, | ,, Swatow . . | 39 |
| ,, ,, | ,, Formosa . . | 30 |
| ,, ,, | ,, Singapore . | 3 |
| | | 131 |

## The Church Ideal.

The ideal which has been kept before the minds of the Missionaries in China, and the Committee at home, has all along been to raise up a Church in China which should be

1. A self-governing Church ;
2. A self-supporting Church ;
3. A self-propagating Church.

## Self-Government.

We place self-governing first because it is the first in nature, though it may not be first in order of time.

But, in fact, it may be said to come first in order of time, for the principle on which the Mission was started was that the converts were not to be treated like little children in leading strings, or like servants, taking a lower place, in respect of privilege, than the Missionaries. They were treated from the beginning as brethren, and taught their responsibilities and duties to God, to one another, and to their countrymen. To teach these lessons it was needful to give them their privilege as members of a congregation, and, at the earliest possible period, the converts were called upon to elect elders and deacons, to whom were committed the duties of admitting new members to the Church, all cases of discipline, the charge of superintending the ordinary functions of the Church, and the charge of all monies raised by themselves for the support of ordinances, the education of children, and gifts for the poor.

By encouraging this sense of responsibility with the bestowment of power, the spirit of independence was cultivated, and the feeling of self-respect, which made them the more honourable in the discharge of their obligations. It was all the easier to organise the eldership and diaconate in the Christian Church from the Chinese being familiar with the principle and practice in their village communities, which are governed by a body of the most respected elders of each village, chosen by the free election of the community.

When the number of the Churches increased, they quite naturally formed themselves into Presbyteries for the government of the organic body, and when the

number of congregations, or their distance from a centre, made attendance at frequent meetings of the Presbytery difficult, they divided it into two in Amoy, and left the more important matters to be transacted at the less frequent meetings of the Synod. Of course the Missionaries took the lead in pointing out the Scriptural authority for these arrangements in the Church of Christ, but the steps taken were the independent action of the members of the Church, from their own convictions. Many Missionary enterprises have been ruined by neglecting this fundamental principle. Converts have been kept in a state of subjection and dependence until they have become incapable of independent action, and have acquired a spirit of servile helplessness, and the loss of manhood and self-respect; or it has led to the spirit of revolt against autocratic rule, and a state of confusion and decay. From such evils the Churches in China connected with the English Presbyterian Mission have been entirely free.

## Self-Support.

One of the first-fruits of the privilege of self-government was the desire of the congregations to become self-supporting. When in their infancy, and unable to support a Pastor of their own, even if Pastors could have been had, they began by paying for the whole or part of the preaching-hall and for the support of their poor, or they would combine among themselves to build some humble place in which to meet

for mutual edification and encouragement, and for preaching to their heathen neighbours. By-and-by they would pay a part of the expenses of the Evangelist or Pastor, trusting to bear the whole burden when stronger—a difficult matter where the members are poor, and the daily wage of a mechanic is only about fivepence of our money, and the labourer thinks himself well paid at threepence a day.

We cannot compare the contributions in China and in this country by the amount in money. The remuneration for labour is the proper test of liberality. The average contribution per member would represent the wages of twenty days' labour by a mechanic, and the remuneration for thirty-three days' toil by a common labourer. Deducting the Sabbath, this would be seven per cent. of his annual income, equivalent to about £7 per annum from an English mechanic. There are a few who are better off, and in general they give liberally of their substance. We hear of some who give a piece of land as a site for a church, others who give a house to be turned into a little chapel; frequently those who cannot give money give their labour, and one who could not labour provided food for the workers from his little cooking-shop.

There are already fourteen Churches which defray the entire salary of an ordained Pastor and all the expenses of a fully organised Church; and there are large numbers which pay the half or the fourth part of the salary of the Pastor or Evangelist, and all the other expenses, including the care of their poor. This,

considering the smallness of the congregations and the poverty of the people, is most creditable, and hopeful for a self-supporting Church in the future of China. Even now, if the foreign Missionaries were driven out of the country, such is the self-governing power and spirit of the converts, we have no doubt but that the work would go on in spite of such a calamity. It would prevent or retard the higher development of the members, but it would not destroy the life of the Church.

BAK-SA CHAPEL, FORMOSA.

## Churches or Chapels.

To make self-support more practicable, the Missionaries have given no encouragement to the erection of costly buildings, or the imitation of foreign churches with their lofty spires, which would needlessly offend the prejudices of the heathen. This has in some parts of China been the case,

SIONG-SI CHAPEL, AMOY.

THONG-HUNG CHAPEL, HAK-KA.

leading to bitter persecution and rankling hatred. The churches of the Presbyterian Mission are all built in Chinese style of architecture, and are simple in form. They seldom cost more than £150 for a church to hold two hundred people; that is, only fifteen shillings a sitting. A church in this country for five hundred people which costs £5,000 is as much as £10 a sitting. We give a few samples of the Churches in which God is carrying on a work of grace, which many of our Ministers at home would be thankful to see.

## A Self-Propagating Church.

We have repeatedly referred to the fact which has forced itself upon our notice at every step of the progress of the Mission, that the spread of the Gospel in China has been so largely, that we might almost say entirely, due to the zeal and faithfulness of the few believers who have from time to time been converted by the

CHAPEL AND SANATORIUM, SWATOW.

Missionaries sent out from this country. Every Missionary has emphasised this fact, and glories in it, as the brightest hope for the spread of the Church over China. One interesting form which this evangelistic spirit takes is the establishment of formal Missions to their heathen countrymen, like those sent out by the Churches of this country. Each of the three centres has set up a Mission of this kind. Societies have been formed, funds raised, and Evangelists sent forth in a spirit of faith and prayer. The Native Church of Amoy has fixed on a district away to the south-west of that city; the Swatow Church has fixed on some islands at the mouth of the bay leading up to the town; and the Church of Formosa has sent forth its Evangelists to the Pescadores, which lie not far from their coast. The movement has not been long enough in operation to enable us to judge of its effects; but interesting though it be, we do not attach the importance to it that we do to the personal effort of each convert for the conversion of the members of his own family and neighbours. It has been by this personal effort that the truth has spread hitherto, followed up by the personal appeals of the Evangelists and Pastors.

## Spread of the Knowledge of the Gospel.

The spread of the Gospel in the sphere chosen for the operations of the Mission in 1854 is truly marvellous. The district chosen was limited. For any one Protestant

Mission to lay its plans for the conversion of the whole of China would be folly and presumption. The sphere chosen was large enough to satisfy the highest ambition of the Church which chose it. Its length is about two hundred and fifty miles, and its breadth varies from one hundred to forty or fifty miles—as large as Palestine in the time of Saul. If we add the southern half of Formosa, it will make the area of the Mission Field nearly as large as Scotland. Over this area there are now planted one hundred and fifty-six stations, in each of which there is a band of believers, with a more or less complete Church organisation, and they are so placed that they mutually support one another, and give ready access to any one in search of the Saviour. In Palestine there were only six cities of refuge on both sides of the Jordan; here there are found one hundred and fifty-six cities to which the sinner may flee and find salvation.

But even this gives no idea of the spread of the Gospel during these fifty, or we may say forty-three, years. There are probably three times as many towns and villages in which there are Christian converts living; and such is the publicity caused by their breaking off from idolatry and their profession of Christianity, that they are known to all. One or two converts in a village, or five or six in a town, and the fact of their conversion is known to every one. The Missionaries, on visiting them at their homes, though it be a village they never entered before, have no difficulty in finding them out. They have only to ask

for the Christians, and at once they are led to their houses. The result of this is, that not only is the existence of Christianity known, but the leading facts of the Gospel are also known. The very efforts which the enemy has taken to crush the truth have proclaimed its blessed verities far and wide.

### A Contrast.

It is impossible to describe, and almost impossible to conceive, the difference in the state of that region now, as compared with what it was in 1854, when the Mission was established. The Missionaries of the other two Societies, who had been in Amoy for about ten years, had been confined to the town and island of that name, which was large enough for all their strength and resources; while the Treaty which admitted them bound them not to go beyond the limits of the Treaty port.

The towns and villages a few miles from Amoy were in complete ignorance of the Gospel. The very name of the Saviour was unknown. The writer can well remember the visits which he paid in 1854 to many a village on the mainland within sight of Amoy, and can never forget the pang with which he heard the questions pass from one to the other in each village he visited. "Who is Jesus?" "What man is that the foreigner is talking about?" They knew Buddha, whom they called "The world's honoured one"; but Jesus the world's Saviour they knew not. Now what do we find? One hundred and fifty-six stations, with

preachers proclaiming the Gospel of God, and where the name of Jesus is as "ointment poured forth." You will find two or three times as many villages where some followers of Jesus are residing as "living epistles of Christ, known and read of all men." You have only to look at the maps which contain no names but those of places in which there are either stations of the Mission, or in which some members of the Church are living, to see how widely gospel truth has spread?" Well may the Church thank God and take courage to go forward to complete the work so well begun! It demands much greater efforts and nobler sacrifices. Though the Gospel message has been widely spread, it has as yet been received by few. What are the few thousands of believers among the millions of unbelievers? The knowledge only makes them the more responsible, and increases their guilt before God; and at the same time increases the responsibility of the Church to pray and labour more earnestly, that the seed sown may spring up and bear fruit a hundredfold.

### Progress from 1872-1896.

A glance at the progress made during the last half of the duration of the Mission is well fitted to stimulate and encourage the Church to renewed effort. We give the results in 1872, for comparison with those at the end of 1896. We would prefer to give it in tabulated forms; but as these are not liked by many, we make a running comparison.

In 1872 there were ten Ordained and three Medical Missionaries. In 1896 there were eighteen Ordained and ten Medical Missionaries, besides three Teachers and one Evangelist from this country. In the former period there were no Lady Missionaries; now there are twenty-two, without counting the wives of Missionaries, who did much good work then, and continue to do so now. Then the total income of the home Committee was £9,258. The total income in 1896 has risen to £19,712.

But the progress in China is the more important and satisfactory. In 1872 the number of Communicants was 1,632. In 1896 there were 4,946. The number of Native Evangelists in 1872 was only 41; now there are 117. In the former period there were no Ordained Native Pastors; now there are 14. Then there were only 10 organised Churches; now there are 46. In 1872 the number of Stations was 60. In 1896 they were 156, and most of these in a better state of organisation than formerly. The increase of the Hospitals from 2 to 10 is a striking feature of the work. They have an average of 3,000 patients each. The effect of the loving and skilful treatment of 30,000 persons every year cannot fail to win a kindly ear for the Gospel message, which is daily pressed upon their willing attention by the Ordained and Medical Missionaries. The influence is widespread; these 30,000 patients come from thousands of towns and villages, many of them twenty or thirty and some cases a hundred miles off, to which the fame of the foreign healer had reached, and to which they

carry back the report of the kindness they had experienced.

One interesting feature of the work has originated during this latter half of the fifty years—the establishment of a monthly periodical at each of the three centres, Amoy, Swatow, and Formosa, for the spread of intelligence, both sacred and secular, and for the edifying of the converts. In Swatow and Formosa printing-presses have been set up, from which not only the monthly paper but portions of Scripture and tracts are issued. In Amoy they have facilities for employing the secular press for their purpose, and avoid the necessity for a press of their own.

This great increase is all the more satisfactory when we know that it has been gained not by hasty admission of inquirers, or laxity in discipline, or neglect of teaching and training of the converts, but is the result of the steady and faithful discharge of all the functions of a living Church. There never has been at any time or in any Mission more attention to the strictest discipline and diligence in edifying the Church in intelligence and stability, both in the character of its members and the exercise of its functions as a Church. The steady growth in almost all parts of the wide area of the Mission, the evangelistic zeal of the members, the devout attention to the interests and business of the Church, and the prayerful conferences for the development of the higher life of believers, are the best proofs that the increase is healthy, and that the work is of God.

WATER BUFFALOES.

# CHAPTER XX.

## *OTHER MISSIONS IN CHINA.*

### The Reformed Church of America.

IT would be unworthy of the catholic spirit of the Presbyterian Church of England, and of its Mission, if we did not make reference, in a work like this, to the labours of other Missions in China, some of them working in the same region, and one actually incorporated with our own Mission. Though incorporated for purposes of Church government and fellowship, each Mission keeps a separate account of its members and workers. We learn the following facts from the last Report of this Mission of the "Reformed Church in America," as it is now called. Formerly it was the Reformed Dutch Church of America.

This Mission has from its earliest days enjoyed the services of able men. To two of them, Messrs. Doty and Talmage, our Mission owes much for their friendly co-operation in its infancy, and it was through their wise and determined action that the scandal of two *Presbyterian* Missions, forming two separate Presbyterian Churches in the same locality in China, was prevented, instead of, as now, working as one united body, in presence of the common enemy.

In that Mission there are now 4 ordained and 2 Medical Missionaries, and no fewer than 7 lady Missionaries. It seems as if our friends, in getting rid of the Dutch part of their name, had at the same time got rid of their old conservatism, which did not exalt woman's place in the Church. There are, with the wives of the Missionaries, 13 women to 6 men in the Amoy Mission. But a little of the old conservatism comes out in their designation—they are all called *assistant Missionaries*. We rejoice to see them all, and they are doing good work, as the results will show.

The Native Church consists of 2,315 *members* in full communion. There are 37 *regular preaching-places*, or stations, as we would call them. They have 11 *ordained pastors*, 23 *native helpers* (of whom 1 is ordained), and 20 *teachers in schools*. There are 11 students, who study along with those of the Presbyterian Theological College, one of the American Missionaries taking part in the instruction, along with Mr. M'Gregor.

Since the union of the two Missions in one Church, there has been the most perfect unity of feeling and action, both among the Missionaries and the converts, and the blessing promised to them that "dwell together in unity" has been amply bestowed. But for the great distance between England and America, we doubt not the Committees of the two Missions would find it both pleasant and profitable to meet in conference, and manifest the substantial oneness of the two Churches—the one the child of the Westminster Confession, the other of the Synod of Dort.

### The London Missionary Society.

The Mission of the venerable London Missionary Society at Amoy carries on its operations in much the same field as that of the Presbyterian Church, and with the most entire cordiality. It was the first to set up a Mission in the city of Amoy, but did not go beyond it for some time after the Presbyterian Mission had established itself on the mainland. Now it has divided itself, for working purposes, into two centres, the one occupying Amoy as its headquarters, the other the city of Chang-chew, about twenty-five miles up the river. As the latter is only recently started, we shall treat them as one, in the same way as the other Missions in the same field.

The foreign agents are: 1 medical and 3 ordained Missionaries, and 4 ladies, of whom 1 is a doctor of medicine.

The Native Church consists of 2,033 members, with

7 ordained pastors, 58 evangelists, 17 Christian teachers, and 33 Biblewomen. We do not know the number of stations occupied, but we know that the Mission has now extended its operations far and wide. Besides the Mission to Amoy, this Society has established Mission centres in many places in China: in Shanghai, where Drs. Medhurst, Muirhead, Edkins, and others have done good work (the first of these did the most important part in the translation of the "Delegates' Version" of the Scriptures, and the other two have spent more than an average lifetime in evangelistic and literary work); in Han-kow, where Dr. Griffith John, one of the most distinguished and successful Missionaries in China, has, with his coadjutors, done much to spread the Gospel among the millions of Hu-peh. Smaller centres of operation have been opened at Wu-chang, Hiau-kan, Chung-king, Yen-san, and Chi-chou; while large and influential Missions have been established in Tien-tsin and Peking. Mongolia, one of the most arduous and difficult Mission fields in the world, has been made, by the enterprise of its agents, a hopeful sphere of labour.

### The Canadian Mission in Formosa.

In 1871 Dr. Mackay, an ordained Medical Missionary of the Presbyterian Church of Canada, arrived in Formosa on his search for the best station for a Mission of the Church which he represented. He had previously visited other places, but found them too much occupied by other Societies. Our Missionaries received him

gladly, and recommended him to commence his work in the north part of the island of Formosa, agreeing to divide the island between the two Missions. Mr. Ritchie went with him to survey the ground ; and as a result of their investigations, Dr. Mackay settled down at Tam-sui, the principal town in the north, and began his work with all his natural enthusiasm and courage.

Dr. Mackay's modes of operation are in many respects peculiar, but we do not object to them because they differ from old methods ; there is ample room for experiments, if made with knowledge and discretion. The chief danger is in trusting to the *mere* profession of faith among the half-civilised natives of Formosa, without requiring the evidence of works. The results have thus far been remarkable, considering the short time the Mission has been in existence. There were in 1893, the latest report to which we have access, 1,751 members of the Church, 2 ordained pastors, who were made superintendents, 56 evangelists or preachers, and 22 students in the Theological College. There are three peculiar features of Dr. Mackay's work to which he gives special prominence in his recently published work, "From Far Formosa." First his practice of pulling teeth : he tells of having pulled more than forty thousand teeth since he went to Formosa. Whether this tends to conversion and edification we cannot tell, but it will certainly produce a sensation, which is not to be despised among an apathetic people like the Chinese. Then, although he has built a splendid Institution, which he calls Oxford

College, with a museum attached, his method of instruction is to a large extent peripatetic; he takes the students about with him on his preaching tours, teaching them by the way. And third, Dr. Mackay attaches importance to building handsome churches in the American style, with lofty spires, to uproot the superstition of *hong tsuie*. Almost all other Missions have avoided this, not wishing to give offence where it could be avoided without the sacrifice of principle. When he got ten thousand dollars in compensation for damage done to his property during the recent war, he tells us that he spent the whole of it in building six chapels, when he says he could have built twenty-four slim or twelve solid ones.

We shall wait with interest the development of this interesting experiment, and in the meantime wish Dr. Mackay much success in his important sphere of work, and a hearty God-speed to himself in his enthusiastic and devoted labours.

## China Missions as a Whole.

In giving a very brief outline of the present state of Mission work in the whole of China, we shall chiefly avail ourselves of two books, "The China Mission Handbook," published in 1896, and the "Records of the Missionary Conference," held in Shanghai in 1890. From the former, which is the latest official source of information, we learn that there are now forty-four Societies at work in China, sent out from England, America, and the Continent of Europe; and, we may

add, auxiliaries from the Australian Colonies. The great majority of these Societies belong to five denominations of Christians, with their divisions, in England, the United States of America, Canada, and the Continent of Europe.

These five denominations, as given in the tables of the Shanghai Conference Report, stand in the following order: Presbyterian, Methodist, Congregational, Baptist, and Episcopalian. The Societies not connected with any of these Churches are very numerous, but occupy a very subordinate place in the work in China. Of the 37,287 communicants connected with all Societies in 1890, 31,644 belonged to the Societies connected with these five denominations, and only 5,643 to all the Societies which are put down in the Report as *unclassified.* Some of these also belong to small denominations, chiefly in America.

To the London Missionary Society belongs the honour of being the first to attempt the evangelisation of China, and to that Society all others are indebted for the important pioneer work done by that devoted man, Dr. Morrison, and his able coadjutor, Dr. Milne.

Dr. Lockhart, sent out in 1839, was the first Medical Missionary to China, and Dr. Hobson was the first to succeed in establishing a hospital in Canton. But it would be vain to go over the names of the forty-four Societies, and impossible to characterise the work of each; we can only find space for a few facts, showing what has been done in this great work for the Master in China.

## Agents and Agencies Employed.

In regard to the number of Missionaries and others employed in China, we have no general records later than those of the Handbook of last year, which does not bring them down lower than the end of 1893. There were at that time only 389 ordained foreign Missionaries, and 294 unordained preachers, making 683 male foreign agents. There were 560 female evangelists, and 81 teachers, or 641 foreign female agents, making 1,324 foreign Missionaries of all kinds. From another table it appears as if in addition to these there were 96 medical men and 47 medical women, but it is not clear whether these are additional, or only a new classification of the unordained Missionaries of another table. But in any case their work is most important. They have 47 qualified male assistants and 11 female, with 151 male and 28 female students of medicine under instruction. There were 71 hospitals, in which 18,898 patients were treated in the course of the year 1893, and 8,168 were attended to in their own homes. There were 111 dispensaries, at which 223,162 patients were attended to, the number of visits of patients in the course of 1893 being considerably over half a million. This of itself is a great and blessed work, the influence of which cannot be weighed or reckoned up.

There is a good work carried on in the education of the Chinese on Christian lines, and under the direct superintendence of the Missionaries; imparting all

kinds of Western knowledge, many of the foreign Missionaries, both male and female, being personally engaged in the instruction of male and female pupils of all ages. Of 14,555 males and 6,798 females, 21,353 in all, under this form of instruction, 391 were learning English. There are 32 colleges or training classes for males, and 14 for females; in these there are 1,080 boarders among the males, with 144 day students and 414 female boarders with 2 day students. By getting the young into boarding institutions at the most impressionable period of life, the personal piety and character of the teacher tells with tenfold force on the formation of character in the students, and seldom fails to make of them useful men and women. We need not say that the greatest of all the agencies employed is the preaching of the Gospel; but each has its place.

## Results.

Let us now see the results of the work of all these agents and agencies, in so far as they can be expressed in figures and by legitimate inference.

By the latest returns of the Handbook of 1896, which only brings the statistics to the end of the year 1893, there were 55,093 communicants in connection with all the Missions in China. If we add to these the increase for the three years from 1893 to 1896, the number will now be much greater. We find that the average increase from year to year continues to grow larger and larger with the duration of the Mission

work. For the four years from 1889 to 1893 the average increase was 4,450 yearly; and as there were more than 12,000 inquirers at the end of the latter period, we feel fully justified in adding 13,350—the aggregate of these three years—to the 55,093 given for 1893, making the number of communicants in connection with the Protestant Missions in China 68,443 in 1896. If we add to these the many children and dependants, with others less or more under the direct influence of the truth, we may safely multiply this number by $3\frac{1}{2}$, as is generally done in estimating the number of adherents. This would make the number of nominal professing Protestant Christians in China 239,550, or in round numbers, about a quarter of a million. Besides these there are large numbers of the natives of China who have been influenced less or more by the personality and teaching of the Missionaries and their agents.

But in addition to these converts, and those who are brought under the personal influence of the Missionaries, there are millions of the heathen who hear them preach from time to time, and who get some knowledge of the true nature of God, and of His wondrous love in giving His beloved Son to the death for sinful men, and of the grace of the Holy Spirit in enabling weak man to overcome his tendencies to evil and to lead a pure life. These great facts tell on the minds of multitudes who have not the faith or courage to make a profession of Christianity. We can well remember the scene on one of our first

trips in the "Gospel boat." After spending the hours of daylight in visiting the villages, we anchored in a clear, pebbly stream, which reminded us of our own "silver Tweed." A number of men waded out and sat down on the deck, while we talked to them of the wondrous story of a Saviour's love and of man's great needs. Pointing to the moon "walking in brightness" amid brilliant clusters of stars, which seemed to stand out of the firmament overhead, we said, "Do you know that the great Being who made that moon and these stars loves you, and that He loved you so much that He sent His Son to die, that He might save you from your sins?" With a solemn look, and in earnest tones, they replied, "We never heard of such a thing before"—a sad confession for them, and a serious charge against the Church of Christ, which has kept back the message of mercy for these eighteen centuries, and has neglected the Saviour's last command, with its omnipotent sanction and gracious promise: "All authority has been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and "lo, I am with you alway, even unto the end of the world."

# APPENDIX.

FOR the following list of Missionaries sent to China from the commencement of the Mission I am indebted to Mr. Carruthers, and for the list of unmarried ladies sent out by the Women's Missionary Association to Mrs. Carruthers. To both I owe thanks for frequent help most cheerfully given.

In looking over the list of male Missionaries, one is struck with the number who have died or been invalided, especially when we consider that they all went out in the prime of life, and after medical examination as to health and adaptation for the climate. Out of 63 sent to China in the course of these fifty years, no fewer than 13 have died, and 21 have been invalided. A few, but not many of the latter, have retired, owing to their wives being invalided. It gives one an idea of the risks run by Europeans in such a country and in such work. The greatest mortality was among those who first went out. Of 17 sent out in the first twenty years, 4 died within that time. We trust the risks will be fewer as we learn the conditions of health, and keep up a sufficient staff at each station to avoid overwork, and the worry of not being able to overtake it—a frequent cause of mortality.

The female Missionaries have a very different record. They are like Melchizedek: they seem to have no "end of life." There is no need for a column for deaths. It is true they have not been so long in the field, only eighteen years. But

in that time, of 14 male Missionaries sent out, 3 had died; while, of the females, not one has died of the 27 who have been sent to China since 1878, and I can only discover 4 who have been invalided. In this list we had the pleasure of making a column for marriages instead of deaths. Of these there were four; but as all were married to men in our own Mission, this was a clear gain to the common cause.

Tables III. and IV. are taken from the Report of last year, which gives the returns for 1895; but the statistics of membership in Table V. have been most kindly prepared from returns for 1896, and forwarded, when the last pages of the book were going through the press, by the Convener, whose helpful kindness I gratefully acknowledge.

## TABLE I.

LIST OF MISSIONARIES SENT OUT TO CHINA SINCE THE ORIGIN OF THE MISSION.

| | Appointed. | Died. | Retired. | Now at Work. |
|---|---|---|---|---|
| Rev. Wm. Chalmers Burns, M.A. | 1847 | 1868 | — | |
| Dr. James H. Young | 1850 | 1855 | — | |
| Rev. James Johnston | 1853 | — | 1857 | |
| Rev. Carstairs Douglas, LL.D. | 1855 | 1877 | — | |
| Rev. David Sandeman | 1856 | 1858 | — | |
| Rev. George Smith, M.A. | 1857 | 1891 | — | |
| Mr. Jones | 1859 | — | 1860 | |
| Rev. Wm. S. Swanson, D.D. | 1860 | 1893 | — | |
| Rev. Hur L. Mackenzie, M.A. | 1860 | — | — | Swatow. |
| Dr. John Carnegie | 1859 | 1862 | — | |
| Rev. Hugh Cowie | 1863 | — | 1875 | |
| Dr. Wm. Gauld | 1863 | — | 1881 | |
| Rev. Wm. M'Gregor, M.A. | 1864 | — | — | Amoy. |
| Dr. James L. Maxwell | 1864 | — | 1885 | |
| Rev. David Masson | 1866 | 1866 | — | |
| Rev. Hugh Ritchie | 1867 | 1879 | — | |
| Rev. James Masson | 1868 | — | 1869 | |
| Rev. William Duffus | 1869 | 1894 | 1892 | |
| Dr. Alex. Thomson | 1869 | 1872 | — | |
| Dr. Matthew Dickson | 1871 | — | 1876 | |
| Rev. Wm. Campbell | 1871 | — | — | Formosa. |

| | Appointed. | Died. | Retired. | Now at Work. |
|---|---|---|---|---|
| Rev. Robert Gordon | 1872 | — | 1882 | |
| Rev. John C. Gibson, M.A. | 1874 | — | — | Swatow. |
| Rev. Thomas Barclay, M.A. | 1874 | — | — | Formosa. |
| Rev. David Smith | 1875 | — | 1883 | |
| Rev. Henry Thompson | 1877 | — | — | Eng-chhun, Amoy. |
| Rev. John Rutherford | 1877 | — | 1878 | |
| Rev. Donald MacIver, M.A. | 1879 | — | — | Hak-ka, Swatow. |
| Dr. Peter Anderson | 1878 | — | — | Formosa. |
| Dr. Alex. Lyall | 1879 | — | — | Swatow. |
| Rev. John Watson, M.A. | 1880 | — | 1894 | |
| Rev. William Thow, M.A. | 1880 | 1894 | — | |
| Dr. David Grant | 1880 | — | 1894 | |
| Rev. Arch. L. Macleish, M.D. | 1881 | — | 1893 | |
| Rev. Wm. Riddel, M.A. | 1881 | — | — | Hak-ka, Swatow. |
| Mr. Wm. Paton | 1881 | — | — | Swatow. |
| Rev. J. A. B. Cook | 1881 | — | — | Singapore. |
| Rev. James Main, M.A. | 1882 | — | 1884 | |
| Rev. W. R. Thompson, B.A. | 1882 | — | 1887 | |
| Dr. John F. McPhun | 1882 | — | — | Hak-ka, Swatow. |
| Dr. Philip B. Cousland | 1883 | — | — | Chao-chow-fu, Amoy. |
| Mr. George Ede | 1883 | — | — | Hak-ka, Swatow. |
| Dr. John Lang | 1885 | — | 1893 | |
| Rev. Alex. Gregory, M.A. | 1888 | — | 1892 | |
| Rev. Patrick J. Maclagan, M.A. | 1888 | — | — | Swatow. |
| Rev. Murdo Mackenzie, M.A. | 1888 | — | — | Hak-ka, Swatow. |
| Dr. Jas. M. Howie | 1888 | — | — | Chang-pu, Amoy. |
| Dr. Gavin Russell | 1888 | 1892 | — | |
| Rev. Duncan Ferguson, M.A. | 1889 | — | — | Formosa. |
| Rev. Arch. Lamont, M.A. | 1889 | — | — | Singapore. |
| Dr. Benjamin Lewis Paton | 1889 | — | — | Chin-chew, Amoy. |
| Mr. George M. Wales | 1890 | — | — | ,, ,, |
| Rev. J. L. Milne, B.D. | 1891 | — | 1895 | |
| Rev. T. E. Sandeman, M.A. | 1892 | — | — | Amoy. |
| Rev. John Steele, B.A. | 1892 | — | — | Swatow. |
| Dr. W. Murray Cairns | 1892 | — | 1895 | |
| Rev. C. Campbell Brown | 1892 | — | — | Chin-chew, Amoy. |
| Dr. John Cross | 1893 | — | — | Eng-chhun, Amoy. |
| Dr. Muir Sandeman | 1894 | — | — | Amoy. |
| Dr. John M. Dalziel | 1895 | — | — | Swatow. |
| Rev. Campbell N. Moody, M.A. | 1895 | — | — | Formosa. |
| Rev. Andrew B. Nielson, M.A. | 1895 | — | — | ,, |
| Dr. David Landsborough | 1895 | — | — | ,, |
| *India.* | | | | |
| Dr. Donald Morison | 1878 | — | — | Rampore Bauleah. |
| Rev. Alfred A. Cooper, M.A. | 1893 | — | — | ,, ,, |

# TABLE II.

## WOMEN'S MISSIONARY ASSOCIATION.

### List of Missionaries Sent Out from its Origin.

| Name. | Appointed. | Retired or Married.* | Now in the Field. |
|---|---|---|---|
| Miss Ricketts . . | 1878 | — | Swatow. |
| Miss Murray . . | 1880 | Married 1884 | |
| Mrs. Ritchie . . | 1880 | Retired 1884 | |
| Miss M. Mellis . . | 1881 | Married | |
| Miss Maclagan . . | 1882 | — | Chang-pu, Amoy. |
| Miss Mann . . . | 1883 | 1886† | |
| Miss B. Scott . . | 1883 | Retired 1885 | |
| Miss E. Black . . | 1885 | — | Swatow. |
| Miss Butler . . . | 1885 | — | Formosa. |
| Miss Stuart . . . | 1885 | — | ,, |
| Miss Johnston . . | 1885 | — | Amoy. |
| Miss Harkness . . | 1886 | — | Swatow. |
| Miss Falconer . . | 1887 | — | Hak-ka Country, Swatow. |
| Miss McMahon . . | 1887 | Retired 1891 | |
| Miss Graham . . | 1888 | — | Chin-chew, Amoy. |
| Miss Barnett . . . | 1888 | — | Formosa. |
| Miss Lecky . . . | 1888 | — | Amoy. |
| Miss Balmer . . . | 1890 | — | Hak-ka Country, Swatow |
| Miss Crowther . . | 1890 | Retired 1892 | |
| Miss Ramsay . . | 1890 | — | Chin-chew, Amoy. |
| Miss Duncan . . | 1892 | — | ,, ,, |
| Miss M. M'Gregor | 1892 | — | Amoy. |
| Miss A. Scott . . | 1893 | Married 1894 | |
| Miss M. Balmer . | 1893 | — | Hak-ka Country, Swatow. |
| Miss E. Maclagan . | 1894 | Married 1896 | |
| Miss Alexander . | 1896 | — | Eng-chhun, Amoy. |
| Miss Turnbull . . | 1896 | — | ,, ,, |
| Miss C. Johnston . | 1896 | — | Amoy. |

* Retired in almost every case means *invalided.*
† Appointed to work at home. 1887.

### Connected with India or Jewish Missions.

| Names. | Date of Appointment. | Retired. | Married. | Now at Work. |
|---|---|---|---|---|
| Miss Bayly . . . | 1883 | 1891 | — | |
| Miss Symington . | 1884 | — | 1886 | |
| Miss Thomson . . | 1886 | — | — | Rampore Bauleah, India |
| Miss Annie Graham | 1890 | 1894 | — | Rabat, Morocco. |
| Miss Robertson . . | 1890 | 1892 | — | ,, ,, |
| Miss Brunton . . | 1893 | — | — | Rampore Bauleah. |

# TABLE III.

## LIST OF CHURCHES AND STATIONS, 1895.

### Amoy Presbyteries

1. *Fully Organised Congregations.*

| | | |
|---|---|---|
| Chin-chew | Peh-chuia | Ki-boey |
| E-mung-kang | Bay-pay | Liong-bun-si |
| Kio-lai | Siong-si | Gaw-chay |
| An-hai | | |

2. *Not Fully Organised.*

| | | |
|---|---|---|
| Lam-mng-goa | Eng-leng | Pia-chiu |
| Chioh-sai | Chhim-ho | Chioh-khun |
| Ham-kang | Kwan-kio | Khoey-bey |
| Eng-lai | Phoa-noa | Mng-khau-tai |
| Tang-chhan-kio | Chioh-chi | Ho-chhi |
| Ko-long-su | O-tau | An-koe |
| Kang-boey | Tin-hai | Pi-po |
| Yu-boey-kio | Peh-chioh | Kang-khau |
| Aw-sai. | Chhia-tsui | Kwan-jim |
| Tung-kio | Au-po | Pan-to |
| Hoe-pi | Chang-pu | Ban-an |
| Liong-nia | Liok-go | Kak-chioh |
| Ko-tin | Liong-khay | Cheng-poa |
| Eng-chhun | Go-tau | Pi-o |
| Phi-lai | Soa-thau-sia | |

10 fully organised; 44 partially.

### Swatow Presbytery.

1. *Fully Organised Congregations.*

| | | |
|---|---|---|
| Swatow | Yam-tsau | Phu-soa |
| Chia-na | Kia-kng | Sin-hu |
| Pang-khau | Tsau-phou | Mi-ow. |

2. *Not Fully Organised.*

| | | |
|---|---|---|
| Chao-chow-fu | Teng-tng | Peh-tsui-ou |
| Ung-kng | Kieh-yang | Teng-kng |
| Teng-pou | Tek-kie | Chao-yang |
| Tat-hau-po | Sua-mng-sia | Au-kang |
| Sin-un | Kway-tham | Hwei-lai |
| Kah-chi | Noi-hue-ti | Kie-kia-thau |
| Toa-ua | Kong-pheng | Na-thau |
| Sua-bue | Leng-kia | |

9 fully organised; 23 partially.

### Hak-ka Country.

1. *Fully Organised Congregations.*

Wu-king-fu Ho-pho Ng-yun-thung Thong-hang.

2. *Not Fully Organised.*

| | | |
|---|---|---|
| Thai-yong | Nam-san | Lyong-thien |
| Shong-sa | Ho-thyen | Sin-thyen |
| Sam-hai | Shong-fu | Lo-hai |
| Nyit-chung | Pu-ts-tshai | Thai-pu |
| Lyung-tsai | Kau-thyen | Moi-yong |

4 fully organised; 15 partially.

## PRESBYTERY OF TAI-NAN-FU, FORMOSA.

*The names of the organised are not indicated.*

### Churches and Stations.

Those among the Pe-po-hoan and Sek-hoan, or semi-civilised aborigines, are in italics.

| | | |
|---|---|---|
| Tai-wan-fu | *Bak-sa* | *Kam-a-na* |
| *Kong-a-na* | *Poah-bay* | Pi-thau |
| Ta-kao | Tang-kang | Tek-a-kha |
| Taw-kun-eng | A-kau | A-li-kang |
| Ka-la-paw | Lam-a-khe | Lau-chhu-tsng |
| Lom-bay (island) | Lam-gan | Ka-gi |
| Tau-lak | Ka-tang | Gu-ta-oan |
| Moa-tau | *Giam-cheng* | *Ka-poa-soa* |
| *Thau-sia* | *Hoan-a-chhan* | Chiang-hoa |
| *Toa-sia* | *Awgu-lan* | *Toa-lam* |
| *Gu-khun-soa* | *Paw-sia* | *Chap-sa-kah* |
| *Ka-tau-ga* | *Sia-thau-lun* | Chioh-pai |
| Chim-kong-o | Tak-kai | |

20 organised; 18 partially.

### Singapore.

*Names of organised congregations not named.*

| | | |
|---|---|---|
| Bukit Timah | Tek-kha | Serang-gong |
| Johor Bahru | Muar | Gay-lang |
| Hokkien | Ba-ba | |

3 fully organised.

The Report for Singapore kindly forwarded contains the following names of the agents employed, which we regret not to have of the other missions.

PREACHERS.

Khou Iak Sek — Si Tit Su — Lian Thian Iak.
Gou A-chiu — Song Pug

TEACHERS.

*Some of the Preachers are also Teachers.*

Ngun Tshong Ku — Teh Pek Lian.

EVANGELISTS.

Ip A Kwan — Wong Hok Thau — Ng Lin Kong.

BIBLEWOMEN.

Miss Hoot Kiam — Mrs. Kok M.

MISSIONARY SUPPORTED BY NATIVE CHURCH.

Tan Kuang Hui.

## TABLE IV.

## SUMMARIES FOR 1895.

| | |
|---|---|
| Congregations fully organised . . . | 46 |
| Congregations not yet fully organised . | 110 |
| Total . | 156 |
| Native pastors entirely supported by their own congregations, Amoy . | 8 |
| Native pastors entirely supported by their own congregations, Swatow . | 5 |
| Total . | 13 |
| Native preachers, Amoy . . . | 42 |
| ,, ,, Swatow . . . | 28 |
| ,, ,, Hak-ka . . . | 11 |
| ,, ,, Formosa . . . | 30 |
| ,, ,, Singapore . . . | 5 |
| Total . | 116 |

| | | |
|---|---|---|
| Theological students, | Amoy . . . | 16 |
| „ „ | Swatow . . . | 12 |
| „ „ | Hak-ka . . . | 12 |
| „ „ | Formosa . . | 8 |
| | Total . | 48 |

HOSPITALS (7).

Amoy, 3—Chin-chew, Chang-pu, and Eng-chhun.
Swatow, 3—Swatow, Chao-chow-fu, and Wu-king-fu.
Formosa, 1—Tai-wan-fu.

## TABLE V.

STATISTICS OF MEMBERSHIP IN THE CHINA MISSION, 1896.

| | Communicants, Jan. 1, 1896. | Admitted during the year. | Net increase during the year. | Communicants, Dec. 31, 1896. | Members under suspension. | Total baptised children. | Total membership, adults and children. |
|---|---|---|---|---|---|---|---|
| 1. Amoy . . | 1420 | 127 | 83 | 1503 | 49 | 882 | 2434 |
| 2. Swatow . | 1304 | 191 | 116 | 1420 | 129 | 689 | 2238 |
| 3. Hak-ka . | 427 | 69 | 39 | 466 | 39 | 227 | 732 |
| 4. Formosa . | 1252 | 121 | 39 | 1291 | 175 | 1354 | 2820 |
| 5. Singapore . | 247 | 68 | 19 | 266 | 16 | 115 | 397 |
| Totals . | 4650 | 576 | 296 | 4946 | 408 | 3267 | 8621 |

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